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WILLIAM JOSEPH CHAMINADE

WILLIAM JOSEPH CHAMINADE

Founder of the Society of Mary,
of the Institute of the Daughters of Mary
and of "La Miséricorde" of Bordeaux
1761-1850.

WILLIAM JOSEPH CHAMINADE

FOUNDER OF THE

SOCIETY OF MARY

FROM THE FRENCH

OF

Rev. HENRY ROUSSEAU, S. M.

TRANSLATED

BY

J. E. GARVIN, S. M.

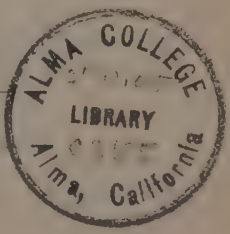
With an Introduction

BY

Mgr. ALFRED BAUDRILLART,

Rector of the Catholic Institute of Paris.

Illustrated.



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† HENRY MOELLER,
Archbishop of Cincinnati.

Cincinnati, July 17, 1914.

PREFACE
TO THE AMERICAN EDITION

It is written that "the just man shall be in everlasting remembrance" (Ps. 111, 7). The fragrance of his virtues and the brilliant example of his holy life ought to continue long after his death, for the glory of God, of Whom he was the faithful servant, and for the sanctification of souls, to whose salvation he had devoted his entire being.

As long as the generation still lives that knew the man of God, and that saw the beauty and holiness of his life, oral tradition will suffice to keep his memory green, to recognize the lofty spirit which animated him, as well as to attest the labors which he undertook. But when these witnesses have passed away, then tradition ought to fix itself in writing, and transmit itself to posterity by means of books which will preserve the history of the chosen one of God, and the memory of the good which he accomplished.

This is the story of Father Chaminade. As long as his disciples were living, they were able to transmit to the following generation whatever they had seen and heard of him, in order that his memory might not perish from the earth. But the time has now come when the words and deeds of this man of God should be committed to writing in order to crystallize them in the clearness of truth and transmit the authentic record to those whose duty it is to learn them or who may feel the need of knowing them.

In 1891, the fourth Superior-general of the Society of Mary published a lengthy, authoritative and exhaustive life of Father Chaminade. Readers of that life were eloquent in praise of the work, and prophesied great good to be derived from its edifying pages. However, the size of the volume, its accurate and laborious research, together with its documentary details, deterred many prospective readers, whose periods of leisure are few and brief. This is what induced another of the spiritual sons of Father Chaminade, a member of the Society of Mary, to undertake the writing of a book of smaller compass, touching only the principal events of a long career, and omitting all minor details, all documentary evidence and all references to original sources.

The present biography offers something attractive to the student of contemporary history of the Catholic Church. During the last twenty years, the current of interest in historical criticism and research has been running steadily and strongly towards the great Revolution and the Empire, and in the pages of this book can be found a reflection of the interest which of late attaches itself even to the minor episodes of the Revolutionary drama or to the reign of Napoleon I.

The story of a life of incessant labor and of absolute devotion to the general good, of zeal for truth and for the spread of virtue, such as we see in the career of Father Chaminade, even its Christian element and inspiration, should be of interest to any man proud of his race and in sympathy with mankind.

There is, however, another category of persons to whom this book will be of more direct interest and profit, and they are the members of the two religious societies and of the other institutes and associations founded by Father Chaminade. For them, indeed, it ought to be a hand-book for all time, a useful manual for study, and a pleasant companion-book for leisure; to every child of the great religious families of the

venerated Founder, his life should be the ideal life, like the model or the prototype which the artist forms in his mind before he executes his master-piece.

There is another band of chosen souls, and God be praised for their increasing numbers day by day, who constitute one of the very best resources of strength upon which the Church can rely... the laymen devoted to different charitable, pious and beneficial associations, such as the Conferences of St. Vincent de Paul, sodalities, confraternities, and other forms of Catholic endeavor. It will be an edifying and an encouraging spectacle for them to contemplate the sight of the numerous and varied activities in which priests and laymen worked side by side and in the most perfect harmony, under the inspiration and guidance of Father Chaminade. Some are inclined to think that the associations of aggressive Catholic laymen of to-day, so flourishing and so numerous, are new and have never been seen before. They are not new, but only revivals and renewals of older institutions, re-born and re-juvenated into our own day by means of opportune methods and applications. These institutions have been always and everywhere the indispensable means used by the Church to enlighten the world and to improve the

morals of mankind. The fact of Father Chaminade and his followers dedicating their lives to this same task at the very dawn of the last century will be an inspiration, an encouragement and a model to these zealous Catholic laymen enlisted in the van-guard of the Church, and will teach them what they, in their own turn, are to do if they wish to preserve unto the nation its heritage of Catholic faith and the glorious traditions of the race. Their souls will be fired with a genuine emulation and their apostolate will become all the more beneficent and fruitful.

It is our hope that this modest little book will be more than a simple homage offered to our venerated Founder and Father; we pray that it may prove to be an example, a lesson, and even an efficient means to solve the religious and social questions that so greatly disturb our contemporaries, and which, as Father Chaminade repeated so often in his own day, will never be finally decided except by a return to Christianity.

In the course of the narrative it will be seen that Father Chaminade deserves more than a passing attention from the thousands of men in all parts of our country who have received their education in the schools and colleges of his spiritual sons, the Brothers of Mary. Ever since the introduction of the

Society of Mary into the United States in 1849, only a few months before the death of Father Chaminade, the Brothers of Mary have devoted all their energies to the care and education of youth, and in this difficult but also consoling mission, they have derived their inspiration and their courage from the life and lessons of their venerated Founder.

And now may we be permitted to express public and most sincere words of gratitude to the author and editors for the kind permission given us to place before the English Catholic public this edifying sketch of the life and labors of William Joseph Chaminade.

John E. Garvin.

DECLARATION.

In obedience to the decree of Pope Urban the VIII, we declare that, in all our appreciations of the life and virtues of Father Chaminade, or of the graces and spiritual favors which he received from God, we do not in any sense forestall the decision of the Holy Church, to whom we humbly submit our work, and whose decision we accept without reserve.

INTRODUCTION

With the exception of his fellow-citizens, the members of the two religious Institutes which he founded, and the clergy, how many are there in France to-day who ever heard the venerated name of William Joseph Chaminade? Surely very few. His name is not mentioned in any manual of history that I know of. He was no deputy, no peer of France, no soldier, no editor; he injured no man, he wrote no book that won a noisy fame; he did not astonish the world by any parodox, as baneful, perhaps, as it is brilliant; he brought no catastrophe upon the world, whether unwittingly or not and neither did he shine with the glory and the fame of literature or of art. He was a man who did a great deal of good, indeed, but his life was passed in comparative obscurity. Why then, do we speak of this unknown man who passed away more than half a century ago, and why do we devote a whole volume to his life and call the attention of our contemporaries to his deeds?

Why, indeed, my dear readers, and you also, my short-sighted and frivolous fellow-countrymen? Simply because this man, this priest, was one of those great re-builders of the new France that rose after the Revolution; because, with John-Mary de Lamennais and others, he belongs to that galaxy of apostles who reconstructed Christian France, who replanted the faith in our country, and gave back to us the true Catholic life; because he was the founder of two great religious families, whose sons and daughters are with us yet, and whose works are seen among us; because, if you yourself have the faith at all, perhaps it is to him that you owe it. This is something quite as glorious, I think, as a brilliant editorial, a famous oration, a great poem or even a sensational feat of arms.

A charming character, gentle, serene, peaceful and attractive, betraying even in the lines of his features, the intelligence, the goodness, the intense activity and the lofty ideals of a superior soul. He was a hero also, but of that simple and unostentatious heroism which, almost as in play, performs deeds that challenge our wonder and our admiration.

At the outbreak of the Revolution he was a young priest, and the future smiled upon him; let him only seek shelter and wait until

the storm is passed. Not at all! That would not be William Joseph Chaminade. As for him, he will continue his ministry in Bordeaux, and, under a thousand disguises, in the midst of innumerable perils, risking his life every day, he remains at his post of duty: he renders the most remarkable services to the ecclesiastical authorities; he acquires a reputation for sanctity well calculated to facilitate his future labors. His extraordinary firmness, blended with a rare gentleness, a sound judgment and a pure doctrine, win him the distinction of being the "conciliator" of his fallen brethren. Truly, an admirable and touching ministry for the brave priest who had stood erect and undaunted throughout the storm and in the midst of supreme danger!

William Joseph Chaminade had passed safely through the Reign of Terror, he was emerging from the darkness, and had caught the first glimpses of returning peace in 1797, when, at the very last turning of the road, persecution surprised him, and drove him into exile.

And a blessed exile it proved for him! This priest, who cherished in his heart a great devotion to Mary, whose apostle he was to become, sought a refuge in Saragossa. There, at the shrine of Our Lady of the

Pillar, a light breaks upon his eyes and illumines his future career; God speaks to his heart; the fire of apostolic zeal is kindled within him, and he resolves to do all in his power to bring back France to Jesus through Mary. Oh, what a blissful and sacred hour of silence and retreat, alone in the presence of the Master, when great plans were formed, and the soul was steeled and strengthened for its long and vigorous work! All the great founders have known that hour; it is their Manresa, and from that hour they really lived.

The storm and the stress of the Revolution have passed away, but the soil is still covered with wrecks and ruins; through a thousand crevices, the water of the supernatural life has oozed away; the earth is dry and arid, and how can it be cultivated anew?

Let him speak reason to this race of rationalists. Let him content himself with giving them the minimum in point of doctrine and the spiritual life. How wise and prudent that would be! But no! Never! Neither would that be Father Chaminade. As for him, he will go to the supernatural, to the perfect life, which is the great force of Christianity, the salt of the earth, the leaven of grace that will permeate the entire mass. And if this age, which was perverted by Vol-

taire, rejects Mary, we shall extol her all the more as the Mother of the Savior, and she shall bring us back to her Divine Son.

The eighteenth century had cast upon the religious life all the odium that it could possibly cast, and the government that followed the Revolution forbade monasticism under its old forms; but religious life is the very perfection of organized Christianity, and it is absolutely necessary to the preservation of religion. "Very well," said Father Chaminade, "if we cannot bring back the old forms, let us try new ones; let us adapt ourselves to the present times, and still preserve all the substance of the evangelical counsels." And then began at Bordeaux and spread all through the surrounding country that admirable series of religious labors which aimed at the evangelization of all by the perfection of a few. A new race of Christians was to be raised, strong in faith and virtue; Christian endeavor must not stop with protecting a few souls and bringing back old repentant sinners. A whole world has gone astray, and since the influence of religious persons can never be universal, no matter how widespread its action may seem, and how great may be the zeal of the individual, we, whom God has chosen as apostles, must in our turn, train other apostles of Christianity.

"Let us train Christian apostles!" Such was the watch-word of Father Chaminade throughout his life, in all his activities, in the societies which he founded and in the education which he procured for thousands of youth.

The means by which the zealous priest effected his apostolic design was for those days a new and singularly bold one; it was religious life commencing in the midst of worldly cares and connections, and rising through all the degrees of perfection.

Let us consider this example and try to imitate it, because the same remedy is needed again in our own day. We also are living in a period following a ruinous upheaval, and we must prepare for an entire reconstruction. The most effective means to save and to increase the activities that are indispensable for the maintenance and the progress of religion in France is again the religious life led in the midst of the world in varying degrees of perfection.

With this same object in view in his own day Father Chaminade, as early as 1801, founded the first Sodality, an association of young people, resembling the famous Sodality which was soon to be established in Paris, which rendered such eminent service to the cause of Christianity and later became the

object of such amusing terror to the Liberal party.

What a world of meaning in those simple words "Founder of the Sodality in the Southwest of France"! What acts of fervor! what zeal for souls! what a revival of faith in many provinces! And on the part of the Founder himself, what devotedness! what ardor! how many prayers! and also what heroic endeavors! what fatigues and what contradictions!

But I shall content myself with speaking merely in general; though there are interesting and edifying details on which I should love to dwell. I admire the same thing in practice now, which I admired before in theory... that keen insight into the wants of the times which Father Chaminade possessed, and the practical conclusions which this intelligence helped him to reach. He had observed two things which many of his contemporaries had failed to see. The first was that, whether it was a misfortune or not, the old hierarchical order in society had passed away without hope of return, and democracy was destined to grow steadily in power, and would also engender social bitterness until either a new and more acceptable system of classes in society would be organized, or absolute democracy would

triumph. The second was a tendency, more and more pronounced, of complete separation between the clergy and the laity; this was a result both of the revolutionary spirit which aimed at laicising society, and of the fact that the clergy, having lost their political and civil privileges as well as their temporal possessions, were much less in touch with their environment than they were before the revolution. There was a consequent risk of losing their influence and especially of being less understood and more ignored by the mass of people.

Father Chaminade set himself to solve the problems raised by these two new conditions. He wanted his Sodality to be open to all classes of society on an equal footing, not even distinguishing clerical members from the lay. If the spirit of the times might require it for a shorter or longer period, he would make concessions to some one who might take alarm, but he always remained faithful to his principles. In the constitution of his religious institutes he acted upon this principle in its entirety and thus gave to the Society of Mary its principal mark of originality.

His first great works of zeal were the Sodality for young men, the Sodality for young women and the "Miséricorde" founded in

1801 by Mother de Lamourous, one of his earliest auxiliaries. The first choice company of zealous workers was thus formed; they kindled their zeal at the fire of his inspiration; they replenished their charity from his own abundance of divine love, and in a few years the number of their enterprises and endeavors was such, that Cardinal Donnet could justly say, that if any work of piety or charity in Bordeaux were traced to its origin, the name of Father Chaminade would be found at the very head.

The time had now come to take a second step and to form a company of select souls from out of this choice band itself; it is to be called the "religious staff." Several young men and women desired to take the religious vows of chastity and obedience, to which they were to add the vow of zeal, which was to bind them to the apostolate of youth; as to poverty, they were to practice its spirit. The vows were to remain secret, as yet; the members of the "staff" were to remain sodalists, whether in the ranks or as officers; their essential role was to act as the inspiration and the very soul of the Sodality, by their words, their deeds and their whole life, and, being children of Mary, their more especial duty was to increase devotion to the Blessed Virgin. The title Queen

of Apostles given by the Church to Mary is not an empty name, for the more devoted a servant of Mary, the more zealous an apostle.

There remained the last step in his regular graduation through the forms of religious life... to found his two religious orders, now that he saw the government favorable, that he had come to a definite conclusion as to what the times needed, and that he was better prepared to conform to the usages and traditions of the Church in this particular. The year 1816 saw the beginning of the Institute of the Daughters of Mary at Agen under Mother de Trenquelléon; the year 1817 saw the rise of the Society of Mary at Bordeaux, with the cooperation of that young disciple whom Father Chaminade loved as a son. This was Father Lalanne, whom so many Parisians knew and loved as the director of the College Stanislas, which he saved from a ruin that seemed inevitable, and raised within a few years to the most brilliant prosperity.

Let us hear from Father Lalanne himself the account of this momentous interview of the first of May, 1817, in which he offered his spiritual director to devote himself, body and soul, to the work of realizing his pious designs. We shall at the same time better understand what we have already remarked

of the conception, at once new and still traditional, which Father Chaminade had formed of the religious state. Father Chaminade was now surely approaching the crowning work of his labors.

"Father Chaminade was overcome with emotion, and, with tears in his eyes exclaimed: 'It is just what I expected long ago! God be praised! He has made known His holy will; the time has come at last to put into execution a plan that I have had in mind for twenty years; a plan which God Himself revealed to me!' Then he explained his words: 'The religious life is to Christianity what Christianity is to humanity. It is just as imperishable within Christianity as Christianity is imperishable in the world. Without the religious life, the Gospel would never be applied in its entirety to human society. It is therefore all in vain that we are laboring to restore Christianity without restoring the religious vows. But, it would be difficult, and especially in these days it would be impracticable, to restore the conventual life in the same form as it had been practiced before the Revolution.'

"However, no particular form is essential to the religious life. A man may be a religious under the external appearances of a secular. Wicked men will take less offense,

and it will not be so easy for them to oppose external forms which do not exist, while the Church and mankind will not be the less served and edified. Let us therefore form a religious Institute having the three vows of religion, but having no particular name, no distinctive costume, and, as much as possible, even no corporate life. 'The Lord hath chosen new wars' (Judges, V, 8). Let us place ourselves under the protection of Mary Immaculate, for whom Jesus has reserved the final victories over hell. 'And the woman shall crush thy head' (Genesis, III, 15). Let us be, my dear son, ...and he spoke with an enthusiasm that was quite unusual for him,... let us be the heel of the woman!' "

This was the last step. Father Chaminade had become the father of two religious institutes, and such he was to be during the remaining years of his life. He was to know all the joys, and also all the anguish of soul, of new foundations, in circumstances the most diverse, resources the most inadequate and the difficulties the most varied. He was to infuse the same spirit into many minds; to give a uniform rule to a multitude of subjects who came from all parts of France, and who were to disperse again to all parts, even into foreign lands. In France, even from the very origin, the Soci-

ety had two centers that were prolific fields, one in Guyenne, the place of its birth, and the other in Alsace and Franche-Comté, where in a few years it had made wonderful progress, and amply verified the prediction of the one who introduced it into Alsace, that the province would prove a nursery to the Society.

The two Institutes founded by Father Chaminade were devoted principally to the work of education. A very advantageous arrangement was made with the educational and University authorities by the Society of Mary, and soon it became a very important factor in the education of youth. In all its methods, it always remained true to the principle that was so dear to the Founder, to form chosen souls to God, to train apostles.

During the closing years of the Restoration, everything seemed to smile upon the projects of Father Chaminade; several Normal Schools had already been confided to the Society and the good work was about to be extended all over France. What a dream of influence! To have the formation of so many teachers; to have in one's hands the means of realizing the pious projects that he had formed in the Sanctuary of Our Lady of the Pillar at Saragossa! This was indeed a wonderful instrument for the Christianizing of France!

But alas! the Revolution of 1830 dispelled this dream and ruined this project. During the next eighteen years all works of Catholic endeavor were impeded and opposed by the Voltairean spirit of the middle class that had come to power.

The stamp of suffering, the seal of the cross, was yet to set its divine mark upon the life and the labors of Father Chaminade. Not only was he put to straits and forced to recur to every device to preserve the very essentials of his foundations from the distrust and hostility of an infidel government, but he had to consent to many a concession, many a compromise, and even to complete surrenders, that wrung his heart. To add to his sorrow, misunderstandings arose within the Society; there were sad defections of prominent and influential members; his own friends, his confidants, his favored children ceased to understand him, and some even turned against him; innovators arose to thwart his plans and wrest his own good works against him; the highest ecclesiastical authorities began to show him less favor, and sometimes even to find fault. It was, in short, the crucible of suffering in which God has so often tried and purified the souls of saints. During the last years of his life Father Chaminade passed through the supreme

trial that had set the crown of final earthly suffering on such great founders as St. Francis of Assissi, St. John Baptist de la Salle and St. Alphonsus of Liguori in their declining days. Circumstances, which could not call into question either the honor or the virtue of any one, led him to resign his office as Superior-general, and he lived to see himself denied even his rights as Founder.

Through all these trials and contradictions, Father Chaminade never flinched in his duty and never tired of his labors; his serenity was constant and his admirable self-mastery was a happy combination of humility and Christian hope.

After a life abounding in labors and merits, he died at the ripe old age of eighty-nine.

We stand amazed at the prodigious activity of this priest who, besides the great institutions which we have described, founded a large number of others of lesser importance, was spiritual director of thousands of souls, carried on an enormous correspondence, and preached the word of God incessantly. Ever since the age of fourteen, when, as a student in the College of Mussidan, he offered himself as a holocaust to God, and, upon the the advice of his elder brother, had even taken the vows of poverty, chastity and

obedience, he had never tired of the service of God, and at the end of a very long life, he could bear witness that he had never lost a moment.

Tu autem, o homo Dei! "Man of God," that superb epithet applied by Saint Paul to his disciple, that superhuman name for a true minister of Jesus Christ, seemed to flow spontaneously from our pen when we had reached the end of the life of Father Chaminade, and were searching for a word that could best convey the impression left by the edifying recital.

Father Chaminade was a man of God, even from his early youth, rich in holy inspirations and generous resolutions; he was a man of God amid the terrors and horrors of the Revolution, when his courage never flinched and his sacerdotal zeal never flagged; a man of God in the bitterness and the loneliness of exile, as well as in the extraordinary lights and revelations he received in the blessed sanctuary of Mary; a man of God in all the numberless phases of his ministry in Bordeaux and in all his arduous foundations; a man of God in the midst of the most brilliant successes as well as in the most disheartening trials of his long career.

He was a man of God, not the mere natural man, however intelligent, active and

energetic he may be, but the man who lives in God, depends on God alone, sees God alone in all his works and acts, in all his words, in all his being; a man of God, a supernatural man, a divinized man, who realizes entirely the plan of the Creator in his chosen creature.

Faith is the origin and the source of such a supernatural life as this; that true and divine faith which is an unqualified submission of the intelligence to the truths of Revelation, as well as an absolute confidence in Him Who, after having created us, has redeemed us and made Himself our Father, our Friend and the Spouse of our souls. Faith was the governing virtue of Father Chaminade; faith was the main-spring of his resolutions; faith gave him strength and courage to undertake works and to carry them out; and it is faith that gave him peace of mind in trials.

Father Chaminade lived in an atmosphere of the supernatural; all the motives of his life were supernatural; the ends that he proposed to himself were supernatural, and he recognized no other motives and no other ends. God was the center towards Whom all his thoughts converged, whether in his own affairs or when working for others, and he turned towards God with all the fire and fervor in his heart... almost passionately, I

would say. "My ambition is to kindle the fire of Divine Love throughout all France," are the heroic words uttered with simplicity by this apostle.

But an ambition so exalted and so noble can never be realized by man alone, and Father Chaminade looked to the help of Mary; he was the loving child of Mary, a diligent student of her life and glories, the faithful servant of all her wishes, and so much so, that at the age of seventy-five years he was able to say!... "Through the mercy of God, I have lived now for many years for the sole purpose of spreading devotion to Mary."

Tu autem, o homo Dei! People who knew and loved Father Chaminade during life were more just in their appreciation of his merits than the great ones of the world and the distributors of earthly honors and renown; they saw that he was truly a man of God and they proved faithful to his memory and prompt to ask his intercession. Even to this very day, sixty years after his death, many of the faithful come to visit the tomb of this gentle and indefatigable servant of Mary in the Carthusian cemetery at Bordeaux; they bring flowers, they kneel and pray for favors, or to thank for blessings received. And, strange to say, most of those who come to

pay this homage, know nothing of the life of him whom they honor; they only know that here, below this monument, a great servant of Jesus and Mary sleeps his last sleep.

We, however, thanks to his learned and pious biographer, know of his life and of the great labors that filled its whole extent; and our judgment upon Father Chaminade agrees with the mute testimony of those faithful ones who come to pray at his tomb; but, far more privileged than they, we now have the pleasure of understanding why this holy priest should be offered as a model for our generation, which has become, alas! in many ways so much like that of which he was the faithful apostle.

ALFRED BAUDRILLART,
Rector of the Catholic Institute of Paris.

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THE RELIGIOUS REVIVAL

After the French Concordat of the Year 1801.

WILLIAM JOSEPH CHAMINADE

CHAPTER I

His Birth (1761). — His Education (1771-1785). — His Ordination (1785).— His First Labors (1785-1789).— The Revolution (1789-1792).

William Joseph Chaminade was born in Perigueux, France, on the eighth day of April, 1761. He was the thirteenth child of Blaise Chaminade and Catherine Bethon. His father had been a master glass-worker in earlier life, but after his marriage he started the business of draper. Blaise Chaminade, like his ancestors, was proud to claim the honorable title of "citizen of Perigueux." This right of citizenship dated from the thirteenth century, that is to say, from the very foundation of the city. In their efforts to maintain their

independence, and in their resistance to their counts, the citizens of Perigueux were upheld and assisted by the kings of France, notably by St. Louis. In the year 1356, the citizens had repulsed the English, and from that date they depended directly from the crown and governed their city with complete liberty. The citizens were proud of their privileges, and constituted a select circle of their own, jealously closed to outsiders and carefully guarded. In 1730, out of a population of about eight thousand the citizenship counted only four hundred members, who in the public documents proudly styled themselves "the Citizen-Lords of Perigueux." This honorable body, like their predecessors, were well able to uphold and defend all their claims and rights, whether it was against the aggressive chapter of the Cathedral of St. Front, or against the encroachments of the Parliament of Bordeaux.

However, the province of Perigord had been devastated during the religious wars as well as by the disorders of the Fronde, and later on had suffered much under the deplorable system of Louis XV. The capital city of the province of Perigord had neither developed nor improved for many years. Most of the streets were narrow and winding, and even the more pretentious buildings which dated

from better times seemed determined to mask their beauty; they were surrounded by narrow lanes, and their walls often served as supports for hovels and rude stalls which both disfigured and disgraced them. The home of Blaise Chaminade stood in Taillefer Street, which opened into the very portals of the superb Roman cathedral of St. Front, famous for its majestic cupola. The child William was not, however, baptized in the cathedral of St. Front, but in the church of St. Silain, because the house in which he was born belonged to the parents of his mother and was in that parish.

All his life, William used to thank God for the favor of having been born of a family perfectly honorable and at the same time thoroughly Catholic. His early surroundings were such that he saw nothing but the good example of lives animated by a deep religious sentiment and inspired by a fidelity to duty carried even to sacrifice. The habits and the daily routine of the family were simple, but even the ordinary details of life were elevated and dignified by the constant recollection of the presence of God.

This early home-training left a deep impression on the mind of the child. From his mother he acquired a charming sweetness, piety and tenderness, and that delicate tact,

that distinguished manner without affectation, and that affability which all through his life contributed so powerfully to attract to himself so many souls and to gain them to God. From his father he inherited an openness, a loyalty and a dignity of character which commanded the respect of every one that came into contact with him.

William loved his mother most tenderly and was always with her. When he was still a very little child he used to nestle up to his mother when she prayed, and silently fold his little hands in imitation, and even when she went to Holy Communion the child would cling to her dress and follow her to the altar-railing as if to participate in the Holy Sacrament. It was at the knees of his mother that he learned to say the Apostles' Creed with that tone of conviction that struck all those that heard him recite it. It was also to her that he owed the first early awakening of love for the divine Mother, a love which went on increasing during his whole life, and which was destined to become the very soul and inspiration of his piety as well as the most powerful means of good of his long apostolate.

Two elder brothers John and Blaise, after finishing their studies at the College of Perigueux under the direction of the Jesuit Fa-

thers, left home to enter the religious life. The eldest brother John joined the Jesuits at Bordeaux in 1759, but when the decree of suppression of the Society came a few years later, on August 6, 1762, John returned to Perigueux and entered the diocesan seminary to finish his theological studies. In October of the same year 1762, Blaise, the second son, once more made known to his parents his desire to enter the Order of the Recollects. His father again refused his permission, as he had already selected Blaise as his successor in business. The young man declared that he would take no food until his desire was granted, and he kept his word. At the end of two days his mother became alarmed and interceded for him; the father relented, though unwillingly, and Blaise went off to join the Recollects. A year later he made his final profession and took the name of Elias. His life and his death were both in keeping with so courageous a beginning.

Three children remained at home besides William; Francis, who was six years older than William, Louis, who was two years older, and Lucretia, who was one year older. These three children, especially Louis and Lucretia, who were nearest in age to William, always had the greatest affection for him, and they were not jealous of the preference which,

like most youngest sons of a family, he always enjoyed. With them and with his mother, William was always "Pussy," and in their intimate relations that was his name, even long after he had been ordained priest.

When the time came for Louis and William to take up their classical studies, the College of Perigueux was no longer in existence. Their elder brothers John and Blaise had attended it while it was still under the direction of the Jesuits; in 1763, the Dominicans took charge of the institution and Francis, the third son, received his education from them. However, the Dominicans could not succeed in having the College affiliated with the University of Bordeaux and they felt obliged to withdraw. The Chaminades were looking about for a school in which to place their younger children, when a fortunate circumstance saved them the trouble of a choice. The eldest son John, after having finished his studies, had been ordained priest, and was now employed as professor in the College of Mussidan near Perigueux. In 1769, John asked his parents to send Louis to him for his education; the offer was accepted at once, and two years later William joined Louis at Mussidan.

It was probably before their departure for Mussidan that Louis and William received the

sacrament of Confirmation in company with their sister Lucretia. According to the custom, each one took a new name in addition to the one given in baptism. Louis chose Xavier, Lucretia chose Mary, and William, who from the very first dawn of reason had always cherished a special devotion to the glorious spouse of the Blessed Virgin, chose the name of Joseph. From this time, he no longer used the full name of William in his signature; he signed only its initial, while he wrote out in full the name of Joseph, and it is by this preferred name that we shall call him from now on.

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The College of Mussidan was about twenty-five miles from Perigueux, situated in one of the most picturesque sites of the fertile and smiling valley of the Isle River. It was founded in 1744 by Rev. Peter Dubarail, a zealous priest, for the special and avowed intention of counteracting the effect of false doctrines and relaxed morals. No doubt there was great need for such an institution. The baneful theories of the philosophers then in fashion had borne their sad fruits; faith had been shaken in many minds; "virtue" which the great writers of the day loved to exalt and

glorify in their works, was most indecently outraged in the conduct of the very men that extolled it, as well as in the lives of a great many of their readers. The pernicious errors of Rousseau on the natural state of man were sapping the fundamental principles of the social order. The bad example given by those in higher circles disturbed the consciences of many; the royal court was a school for scandal; many of the nobility were libertines and even some of the clergy, alas! had disgraced the holiness of their state.

Still, while even the most casual observer was ready to admit all this, it was only the more sober and reflecting minds who perceived the real extent of the evil already accomplished, and who had any presentiment of the impending calamity. The great majority of Frenchmen, including the "respectable people," as they were then called, while freely admitting that radical reforms were necessary, were still very far from believing in the probability of a revolution. All the pomp of royalty was still erect, but it was an empty shell; the foundations were already undermined and it was ready to tumble into ruins. Father Chaminade himself was to write later, on this very subject: "God was getting ready to winnow the grain," and after this passage of the justice of the Almighty over the na-

tion, it was not the philosophers upon whom men were to reckon for the regeneration of France, to make her again worthy of herself and of her glorious history; that was a work only for men of faith.

In establishing the College of Mussidan Father Dubarail had planned to prepare such men of faith. His successor, Father Henry Moze, with this same purpose ever in view, had gathered about himself worthy co-laborers, among whom was John Chaminade, the former Jesuit. When, after the suppression of his Order, John Chaminade came to take shelter under the direction of this zealous priest, and to indulge his taste for a life of retirement, he brought with him the precious advantages of a careful and complete education, crowned by the degree of Doctor of Divinity, and also a religious and pedagogical training such as only the Society of Jesus was able to impart in those days. At Mussidan he distinguished himself by his profound learning and his exemplary virtue. He lived in constant union with Jesus Christ, whose holy name was frequently on his lips. His life was most edifying — a model of holy poverty, simplicity and recollection. His spirit of abnegation was especially remarkable; he never went near the fire in winter time. The exalted holiness of his life explains the

profound veneration in which his younger brothers always held him.

Shortly after Louis had entered college his studies were retarded by a long sickness; during the interval, Joseph his younger brother gained upon him and was soon in the same class with him; from this time forth, in spite of the difference in their ages, they went together through all the classes up to Philosophy.

An excellent Christian spirit reigned in the College, and the education of the two boys was happily continued in the same thorough manner as it had begun at home.

Joseph made his first Holy Communion shortly after his entrance into the College, and from that day he commenced to advance in piety in a degree out of all proportion to his age. He was often seen in the chapel, on his knees before the tabernacle, motionless for a long time and all absorbed in God. His brother John judged him fit to commence mental prayer, and this holy exercise, which would have been beyond the capacity of an ordinary youth, soon became for Joseph a daily practice.

The effects of grace in his soul soon revealed themselves in a remarkable manner. One day, shortly after his first Holy Communion, he felt a strong interior desire to

recollect himself more than usual. He then recalled that his brother John had warned him to be particularly attentive to the voice of God, and to keep his soul in perfect silence when God wished to speak to him. Accordingly he hastened to the chapel and there in a most intimate pouring out of his soul to God, he offered himself to his Divine Master as a holocaust; he felt that his sacrifice was accepted, and that God had some special design of employing him in His own service. From this day on he regarded himself as consecrated to the Lord; he was no longer content with observing the precepts, but he commenced to practice the evangelical counsels. He was but fourteen years of age when his brother John, admiring the effects of grace in this chosen soul, permitted him to take private vows of poverty, chastity and obedience, until Providence might indicate his definite vocation. His fervor was great in those days, and even until the end of his long life he always cherished a vivid remembrance of that happy time.

Verily, God does not lead every soul along so blessed a road, and a beginning so propitious gave promise of a life which was to tend always to the highest perfection. His devotion to Mary was also increasing, and his filial confidence in the divine Mother was

destined to be intensified by an event which he never forgot.

It was in the course of a walk with his school-comrades. They were passing through a quarry and one of the boys, playing with some loose stones, heedlessly let them roll down an incline; one of them struck Joseph in the foot and bruised it severely. Six weeks of careful nursing had no perceptible effect on the wound, and his brother John became uneasy; every known remedy had been applied but all was useless. At last he suggested to Joseph to have recourse to the Blessed Virgin, with the promise of making a pilgrimage to her shrine at Verdelais if he should be cured. Joseph gladly took the advice and the cure followed so promptly and so completely that the promised pilgrimage became a debt which he was happy to pay. Joyfully the two brothers walked the sixty miles from Mussidan to Verdelais. The wound never gave any more trouble.

The ardent piety of Joseph did not diminish his zeal for study. His success in all the classes was brilliant. At the close of his year in Rhetoric, and before entering the class of Philosophy, he determined to carry out his promise of devoting himself entirely to the service of God and accordingly he began to look about in search of a monastery into

which to retire. But the condition of the religious communities of that time left so much to be desired that his elder brother John did not see a single one that he could recommend, and he accordingly advised Joseph meanwhile to join the Society of St. Charles at Mussidan, in which community his brother Louis had already determined to remain.

The professors of the College of Mussidan lived in community, without religious vows indeed, but fervent and regular. Father Peter Dubarail, the founder of the community, encouraged by Mgr. Premeaux, the Bishop of Perigueux, and aided by the Duke of la Force, had planned to create for the canton of Mussidan an association similar to the Mission of Perigueux, which was a community of secular priests under the jurisdiction of the Bishop of the diocese. This Society of the Mission, as it was called, had chosen St. Charles for patron; its members devoted themselves to the giving of missions and also managed the two seminaries of the dicocese : the preparatory, and the Seminary proper. The Society at Mussidan, in imitation of the older one at Perigueux, was to devote itself within the territory of Mussidan, to the various works of the ministry and to the education of youth. The College-Seminary of Mussidan had been founded for these very purposes. Joseph and

Louis, having now finished their classical course, joined the community of St. Charles at Mussidan.

In order to complete their education, there still remained the courses of Philosophy and Theology. After a short and unsatisfactory trial in the seminary at Perigueux, they judged it better to remain at Mussidan and study privately under the direction of their brother John. Their progress was so rapid that they were soon ready to follow the courses of the University of Bordeaux in preparation for their degrees.

At Bordeaux the two brothers attended the College of Guyenne. There they came under the influence of Father Noel Lacroix of the parish of St. Columba. This holy priest devoted himself in an especial manner to those theological students who were strangers in Bordeaux. He shared their walks and pastimes, got them interested in his own works of zeal, and, profiting by the affection and attachment which he naturally inspired in the young men under his charge, he easily and gently kept them in the path of virtue. Louis and Joseph Chaminade soon became the devoted friends and helpers of this zealous priest, and their friendly relations were destined to be of long duration, even though their roles were to be reciprocally reversed, for, in years

to come, it was Father Joseph Chaminade who, in that same city of Bordeaux, was to be the apostle of youth, and Father Lacroix, then in a very advanced age, was to deem it a happy privilege to become again the co-laborer of his former disciple.

While Joseph was a student at Bordeaux he had ever in mind his resolution to devote himself entirely to the service of God. One evening he thought that at last he had found the way in which God intended to lead him. He was passing in front of a convent at the very moment when the chapel-bell announced the service of Benediction of the Blessed Sacrament. He entered the chapel; the monks were kneeling in their places in the sanctuary, and he was struck by their attitude of profound piety. "This is the place of my repose!" he said to himself. The very next day he asked the prior to be admitted into the convent for a week's retreat, with the object of joining the community if God might so will it. His petition was granted; he entered the cloister, but he was soon painfully disabused. The external conduct of the monks showed all the appearances of fervor, but relaxation and a worldly spirit reigned within the monastery. God did not intend Joseph to become a religious in any of the older Orders of the Church, for He had destined

him to become the founder of new institutes. He withdrew without finishing his retreat and again took up, in company with his brother Louis, his life as student, while he resolved to hold himself completely at the disposition of Divine Providence.

The two young men had attracted the attention of one of the most distinguished professors of the College of Guyenne, Father Langoiran, who soon admitted them to his friendship. Upon his advice, the two students went to Paris to place themselves under the direction of the Sulpician Fathers in their preparation for the priesthood. In Paris they entered the College of Lisieux, at that time under the direction of Father Psalmon a learned priest of the Society of St. Sulpice and a very charitable man, who had devoted his entire fortune to good works. This holy man was to be one of the victims of the "massacres of September."

After ordination, Joseph returned to Mussidan. Louis remained in Paris, and formed the friendship of a very worthy ecclesiastic, Vincent de Martone, whose humility had kept him for years at the very threshold of the priesthood. When Louis returned to Mussidan, de Martone accompanied him, entered the Society of St Charles, and gave the College-Seminary the greater part of his fortune

In 1785, the three Chaminade brothers were again re-united at Mussidan. Louis and Joseph, now priests and doctors of Divinity, had received the best training possible in those days. Accordingly, Father Moze determined to transfer into their hands the direction of his College. John became superior, Louis was made prefect of studies, while Joseph took charge of the steward-ship. In this employment he showed the greatest skill; he improved the house by wise alterations and new buildings; he managed the expenses prudently and yet without parsimony, and succeeded in bringing order into the finances of the establishment. To his duties as steward he added the labors of the sacred ministry at the hospital and at the chapel of Our Lady of the Rock, and his filial piety towards Mary made this latter a particularly agreeable service.

Under the direction of the Chaminade brothers the College of Mussidan soon became widely known. Quite independently of the success of their institution, another celebrity began to attach itself to the persons of the Chaminade brothers. The people looked upon them as men of great learning, indeed, but also of still greater virtue, and soon they began to be regarded as saints. In testimony of this general veneration we have the witness

of one who cannot be suspected of partiality, the notorious Constitutional bishop of Perigueux, Peter Pontard. "The three Chaminade brothers," writes he, in a curious little pamphlet published in 1797, "were the saints of Mussidan; everybody regarded them, and justly so, as models of edification."

In this regard the popular opinion was in perfect accord with the opinion of the ecclesiastical authorities. The Bishop of Perigueux, Mgr. de Flamarens, was among the first to show his esteem for the new directors of St. Charles. In 1785, he gave them a public proof of his confidence by entrusting to them a very delicate commission.

Suzette Labrousse, a young woman from the environs of Nerac, was causing a great commotion at this time in all Perigord. From her earliest years she had always shown herself as extravagant and fantastic. At the age of nine she had attempted to poison herself with spiders so as to get to heaven sooner; some years later she planned to disfigure herself with quick-lime in order to protect her virtue. For a time she was subjected to the regular discipline of a convent, but she would not submit; she claimed a divine commission to wander through the world, begging her way and publishing her visions. At first her prophecies were harmless, but they soon be-

gan to attack the Church, and this pretended prophetess, like the self-styled reformers of the sixteenth century, began to declaim against abuses and to announce the approach of the vengeance of God.

All this came at a time when the distant rumblings of an impending revolution already troubled many minds, and the fateful prophecies of Suzette Labrousse only added to the existing unrest and confusion. People took sides with her or against her. Those who favored her, were influenced by her poverty and her austerity; those who opposed her, frowned upon the extravagance of her discourses. The Bishop had to intervene, and, conformably to the practice of the Church in such cases, where the influence of the demon is suspected, he resolved to entrust the inquiry into the affair to a committee of priests of learning and piety and accordingly appointed the Chaminade brothers to make the examination.

Suzette Labrousse sent to the examiners ten notebooks containing the story of her visions, and she came twice to Mussidan to present herself before the commission.

The prudent judges received her with much respect, even going so far as to ask her to point out any defects that she saw in the organization of their seminary. During the

interval between her visits they kept up a continuous correspondence with her. However, from the self-sufficiency of her answers, the vagueness of her accusations and the violence of her denunciations, it soon became evident to the inquisitors that she was not moved by the spirit of God, and they returned an unfavorable verdict, which the subsequent conduct of the unfortunate adventuress only too abundantly justified.

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It was not long after the College-Seminary had come under the control of the Chaminade brothers that the bad state of public affairs, growing worse day by day, had set all France in a state of unrest. At last the king was obliged to call a session of the States-General. When, in 1789, the electors were convoked in all the provinces for the purpose of choosing deputy-electors, Joseph Chaminade was elected delegate to the assembly of electors for the clergy at Perigueux. He attended the convention, and the official report of the proceedings of the election of two deputies and their alternates to represent the clergy, is dated the 24th of March, and bears his signature.

Hardly had the States-General met, when

events began to move rapidly; insurrections broke out in Paris and in the provinces; the property of the clergy was confiscated to the nation; the movement of legitimate reform, deviated from its true path, was already drifting into the most dangerous excesses.

To John Chaminade was spared the sorrow of seeing the terrors of the Revolution. In January, 1790, his edifying life was crowned by such a death as a saint could envy. He died in the College chapel, at the foot of the altar where he just finished the sacrifice of the Mass. At the news of his death, the populace, which had already venerated him as a saint, flocked from all sides to the College. Every one wanted to touch the body with rosaries and other objects of piety. Far back in the chapel was a policeman who, carried away by the enthusiasm of the multitude, drew his saber, and, holding it high above the heads of the people, vigorously pushed his way through the crowd, threatening any one who should dare to oppose him. When he arrived at the catafalque he seized the biretta which had been placed on the head of the priest, cut off the tassel, showed it to the people, put it in his pocket, and made his way back triumphantly, exclaiming: "This relic belongs to me and I defy any one to take it away!"

In the spring of the same year, 1790, Joseph traveled to Bordeaux in order to study the political situation at close range, with a view to learn the dangers that might be in store for the country, and the duties which the nature of the times might impose on the ministers of God. He also intended to prepare for himself in Bordeaux, where he was known to only a few priests, a place of refuge which should be more safe than the College of Mussidan, in case he had to shelter himself from the impending dangers. He found Bordeaux more tranquil than he had expected; the local authorities wanted peace before all things else; the leading citizens were mostly engaged in commerce and were consequently enemies of any unrest which might disturb trade; the general temperament of the inhabitants was calm, so that excesses were avoided and order was easily maintained. Nevertheless Father Langoiran, the former teacher of Joseph, made no secret of his gloomy forebodings; he particularly dwelt upon the pernicious consequences that would surely follow upon the project of the reorganization of the clergy as proposed in the Constituent Assembly, and he believed that a schism was imminent. Father Langoiran was in a position to be well informed, for he was associated with Father Anthony Boyer in the

administration of the Archdiocese of Bordeaux during the absence of the Archbishop, Mgr. Champion de Cicé, whose duties as Keeper of the Seals retained him in Paris. The situation might have been a quandary for souls less valiant and less self-sacrificing, but Father Langoiran and Father Joseph Chaminade were too courageous and too much devoted to duty to strain long at a conclusion, and they determined to prepare at once for a continuance of their sacred ministry through a period of persecution and proscription.

Father Langoiran insisted that Joseph should seek a refuge with him in Bordeaux as soon as events should become threatening in Mussidan. Joseph consented and, after assuring himself of a temporary resting-place in Bordeaux with a friendly family, the Chagnes in Abadie Street, he rejoined his brother Louis at Mussidan.

Shortly after his return to the College, on July 12, 1790, the Assembly voted the Civil Constitution of the clergy; on the 24th of August the king signed the fatal document and on the 26th of December the Assembly required all priests to take the oath of fidelity to the new Constitution. To take the required oath would be an act of schism, for the Civil Constitution denied the authority of the Pope and practically withdrew the Church

in France from the center of Catholic unity.

The behavior of the clergy of Perigord in this critical situation was admirable. The College of Mussidan, like the Mission of St. Charles at Perigueux, gave the example of a most vigorous resistance to the iniquitous law. On the 9th of January the two Chaminade brothers and their colleagues were summoned to the City Hall to answer as to their position on the oath of fidelity. They went, but not content with refusing the oath, they publicly explained the motives of their resistance and thereby changed what had been planned as a scene of scandal, into a salutary occasion for enlightening the people. Later on, in order to instruct the public more clearly and fully on the nature and the consequences of the Civil Constitution of the clergy, they scattered broadcast the celebrated "Exposition of Principles" in which thirty bishops, deputies to the Assembly, denounced the dangers of the Civil Constitution of the clergy and the abuse of power by those who attempted to impose so iniquitous a measure on the Church in France. The energetic opposition of these intrepid priests gained them the sympathy of the people. To counteract the effect of this able defense, the hot-heads of Mussidan, "friends of the Constitution" as they styled themselves, issued an "Address

to the inhabitants of the rural districts" in which the non-jurors were represented as unconquerable partisans of an old and worn-out system with all its abuses, and as reactionists irreconcilable with ideas of progress. In answer to this "Address" Joseph Chaminade, in the name of the administration of the College, published a pamphlet against the oath to the Constitution.

After such bold acts it was evident that the priests of St. Charles could not remain in charge of the College. In June, 1791, two lay-teachers came to take control, but they found the house empty; the pupils had been sent away quietly and all the furniture had been sold. The city administration hid their vexation; they even requested the Chaminade brothers to remain in the College, hoping that their presence would be some sanction for the change in the policy and administration of the school; they even did more; the directory of the district, in a resolution voted on the 13th of August, 1791, were kind enough to express the wish "that the nation should confer a pension for life upon Father Moze and the two Chaminade brothers, in consideration of their valuable services to the public and to education, and in recompense for the losses which they had sustained on conscien-

tious grounds by reason of their refusal to take the civil oath."

The directors of St. Charles remained at Mussidan but took no part in the instruction given to the few pupils who had returned to the College. Profiting by the tolerance of the magistrates, they continued to exercise their sacred ministry. Joseph, even though a non-juror, drew an official salary during the entire year 1791, as assistant to the parish of St. George, but he always had in mind the work that had been offered to him by Father Langoiran in Bordeaux, and, towards the close of 1791, he left Mussidan and went to Bordeaux.

Louis could not as yet bear to leave his dear College, but the tempest was increasing in violence, and disorder at last became triumphant. A few days after the insurrection of August 10, 1792, which marked the downfall of royalty, a decree of the Assembly obliged the directorates of Departments to banish from the soil of France within two weeks all those who refused to subscribe to the following oath: — "I swear to uphold with all my power, liberty, equality and the security of person and property, and to die, if necessary, for the execution of the law."

The "law" in question included the Civil Constitution of the clergy, and this second oath

was therefore as schismatical as the one of December, 1790. The summons to obey this decree was never served on Joseph, for he could not be found. Louis and Blaise the Recollect were summoned at their residences, and were forced into exile.

Blaise went to Rome in company with those of his companions who had remained faithful, but the Order of Recollects had to deplore several defections.

Joseph Chaminade always spoke of his brother Blaise with the greatest respect. In the austerity of his life and his passionate love for holy poverty, Blaise was a true son of St. Francis. His clothes were always old and patched and he never wore a hat. He never carried any money. One day, as he was starting out to preach a mission in a town forty miles away, his brothers asked him whether he was taking anything with him for the journey. "I did not think of that," he answered, "but give me three cents to pay the ferry, because the boatman will surely curse if I don't give him something. As for myself, God knows for whom I am working and He will not let me be in want of what is necessary."

Blaise returned to France after the Revolution, but the religious orders not having yet been re-established, he could not enter any

monastery. He joined the secular clergy, serving first as parish priest at Coursac and later, in 1804, as assistant at Saint Astier. He always wore a hair-shirt and took the discipline regularly. The people held him in high veneration, and when he died, on the 2nd of March, 1822, his mortal remains became an object of reverence; the same scenes were enacted as had taken place at the funeral of his brother John at Mussidan. During the two days that the body lay in state, the people disputed over pieces of his clothing, and it was necessary to place guards around the body to prevent it from being despoiled completely.

Louis Chaminade was cited before the authorities to take the oath of fidelity to the Constitution; he refused and declared that he had determined to retire into Spain. On the 7th of September, the directorate of the Department gave him his passport. In company with some other priests, and amid the insults and threats of the aroused populace, he set out for Bordeaux where he was to take ship.

At Bordeaux he was met by his parents and his brother Joseph. He exercised the sacred ministry for the few remaining days, preaching, hearing confessions and encouraging the faithful. At 6 P. M. on September 15, 1792, he embarked on the ship "Providence", in company with fifty-four priests of the

dioceses of Perigueux, Sarlat and Agen. The voyage was perilous; as long as they were on the river the refugees had to hide themselves from the inquisitive looks of the patriots along the banks, and hardly had they reached the sea when a fearful storm broke out. For a time, it looked as if their ship was doomed. "It was then," writes an eye-witness, "that the superior of Mussidan, (Louis Chaminade) a most respectable man, said to us: "Our last hour has come and we must appear before God!" Some wept, others begged to make their confession..... We all made a vow to the Blessed Virgin, which we were to fulfill as soon as we were again safe on land; we pardoned our enemies with all our heart and prayed for the welfare of France. Immediately a deep religious calm settled down upon us....."

At daylight the tempest ceased and the ship was able to make the port of Saint Sebastian. This was not the destination, but the exiles were charitably received by the city authorities and the people. Some of the priests went on to Saragossa, while others remained near the frontier in the hope of soon being able to re-enter France. Louis Chaminade was of these last: he took up his residence in a little village, the name of which we cannot determine, but which lay at equal distances

from Loyola and Our Lady of Guadaloupe. But, far from seeing any prospect of re-entering France, he was soon obliged, in consequence of orders received from Madrid, to leave the frontier. In company with many other exiled priests, he gratefully accepted the kind invitation of the Bishop of Orense in Galicia, Mgr. Peter de Quevedo. Louis Chaminade remained with this hospitable prelate for five years, until 1797. In that year his brother Joseph was exiled in his turn, and Providence had destined the two brothers to be re-united at Saragossa.

CHAPTER II

THE SACRED MINISTRY IN BORDEAUX DURING THE REIGN OF TERROR (1793-1794) — FATHER CHAMINADE AS RECONCILER OF THE REPENTANT CONSTITUTIONAL PRIESTS. — PREPARATION FOR FUTURE APOSTOLIC LABORS (1795-1797). — HIS LEAVING FOR SPAIN (1797).

While Louis Chaminade was compelled to leave France, his brother Joseph remained in Bordeaux. Although he had avoided exile, it was only at the peril of his life, because a bloody persecution was imminent. With Joseph Chaminade, however, that counted for little, for he had already made the sacrifice of his entire being to God, and if the interests of religion and the welfare of souls should lead him to the scaffold, he felt himself ready to lay down his life.

However, as he had planned to do all that he could for the faithful of Bordeaux, it was necessary to protect himself from the prying eyes of the revolutionists. Accordingly, he managed to have two separate residences in

Bordeaux; he had already made arrangements with the Chagne family in Abadie Street; this was to be his legal domicile, while his actual residence was to be elsewhere. Toward the end of 1791, upon the advice and with the financial aid of Father Langoiran, he had bought a property called Villa St. Lawrence, far out in the suburbs, in the Tondu quarter, near Talence. Here he took up his abode in January, 1792, and here also he brought his parents who were now old and feeble, and who had given over their business to their son Francis. The presence of his father and mother made it easier for him to shield his life and activities, for the neighbors naturally supposed that he had bought the property only as a home for his parents. By the arrangement of a double domicile, he was able to avoid a summons to leave France and in case of danger it would be easier for him to escape the Revolutionary agents, and prevent the seizure of his legal residence and his property at the outskirts of the city.

Bordeaux was fairly peaceful and safe until the end of June, 1792, when that very tranquillity became a source of danger. The Jacobins of the country districts were very troublesome, and the non-juring priests of the regions surrounding Bordeaux began to seek a refuge in that city in great numbers, and

thus destroyed the very security that they were seeking. The refugees numbered about two thousand and the Revolutionary clubs of Bordeaux declared that the peace of the city was endangered by their presence; accordingly, an order was issued by the Department directorate that all the non-jurors should leave the city, and at the same time the three churches still remaining to the Catholics were closed.

These violent measures encouraged the Revolutionary element; the echoes of the disturbances in Paris were soon heard in the South, and on the 15th of July the first insurrection took place in Bordeaux. It was the day after the third celebration of the feast of the Federation; feeling ran high, and the hotheads of the Revolutionary clubs clamored for some victim. Public excitement pointed out Father Langoiran. This intrepid priest had published an open letter to the nation, in defense of the non-jurors, which closed with these words: "It astounds me to see that the same people who have decreed religious liberty, should reduce fifty thousand priests to the cruel alternative of a false oath or hopeless poverty; 'Die of hunger or take the oath against your own conscience,' is what they say to us." The Jacobin clubs could not pardon him for being right; the rioters

rushed out to his home in Cauderan, dragged him through the streets to the Archbishop's house, and there on the steps of the palace they murdered him with another priest, named Father Dupuy.

Shortly after this, a decree of exile was passed against all non-juring priests, and in the month of September Louis Chaminade left Bordeaux for Spain; at the same time a great number of priests were forcibly deported to foreign parts. This barbarous measure satisfied the clubs for a time, and the natural moderation of the authorities of Bordeaux, who sided with the Girondist majority against the party of the Mountain and against the Committee of Public Safety, carried a prolongation of the truce far into the terrible year 1793. Even after the triumph of the "Mountain Party" and the proscription of the Girondists which happened on June 2, 1793, Bordeaux vigorously resisted the establishment of the bloody Reign of Terror; but on the 16th of October, 1793, the Revolutionary party of Paris forced its way into Bordeaux through the breach of St. Eulalia. On the 23rd of October the guillotine was erected on the Square of the Nation and remained there until the 14th day of August, 1794. This was an era of martyrs for Bordeaux. A dictatorship was proclaimed and the first dictator

was Marc-Antoine Jullien, a young man not twenty years of age. The terrible Lacombe presided over the Revolutionary tribunal, and he chose his victims from every rank of society; priests, however, were his favorite prey, and he granted them no quarter; executions were frequent and the passing of the fatal tumbrel became a familiar sight in the streets of Bordeaux.

Nevertheless, Father Chaminade and about forty other faithful priests remained in the city. He must often have met the funeral train of the victims of the guillotine, and when he crossed the Square of the Nation he must have seen, at the foot of the dreadful instrument, the trench that was dug to receive the blood of the victims. If he passed near the fortress of Ha, or in the vicinity of the Seminary, the Carmelite Convent, the Orphan Asylum or the Brutus Palace, he might have heard the moanings and groanings of hundreds of priests who were huddled into pestilential prisons until they should be transported to the inhospitable shores of Guiana or Madagascar. At the wharves, where these unhappy ones were being put aboard ship, the sight was still more heart-rending; they were crowded and crammed into the hold of the ship and there they had to endure tortures that were more horrible than death.

Father Chaminade was not troubled at the sight of the dangers to which he was exposing himself by remaining in Bordeaux, but neither did he neglect the ordinary precautions of prudence. He let it be believed that he had emigrated but he also carefully shielded himself from the inquisitive looks of evil-minded persons; he charged his father with all the temporal cares of the Villa St. Lawrence and also made it as secure as possible from intrusion. There was only one entrance to the property, and the gate was guarded by a faithful dog which had been trained to bark loud and long at the approach of any stranger. A vine-dresser of the neighborhood, the citizen Bontemps, had been employed in the Villa; he was a rabid revolutionary, a full-professed sans-culotte, incapable of any collusion with a clerical and a former calotin; Father Chaminade retained him in his employ for that very reason. Whenever he came to work, the watch-dog announced his arrival by a long bark which gave time to Father Chaminade to conceal himself. There was also a servant, Mary Dubourg, a native of Bordeaux, shrewd, talkative, and faithful even to self-sacrifice; she was peculiarly adroit in getting people to talk so as to divine the reasons of their visit and she was past-mistress in the art of politely getting them out

of the way, or of amusing them so as to gain time.

Several hiding places had been arranged in the house. One of them was an underground room, which was entered through a trap-door in the pantry. Father Chaminade said Mass there, and also sought refuge there in case of danger; the trap-door was let down behind him, and a bundle of straw was pulled over to hide it.

Evidently it was not fear that dictated these precautions; Father Chaminade protected his life only to expose it all the more in the work of saving souls. Every day he faced the greatest dangers, in order to carry to the faithful the aid and consolations of religion. Father Joseph Boyer who administered the Archdiocese in the name of Mgr. de Cicé, who had taken refuge in England, knew that he could reckon with absolute assurance on the co-operation of Father Chaminade. The people of Bordeaux were worthy of the heroic devotedness of their faithful clergy during these dark days of the Revolution; they were true to their religion, and in spite of the decree of the 17th of April, 1794, which condemned to death any one who harbored a non-juring priest, very many of the faithful sought the aid of the sacraments and procured them for others.

While the confiscated churches were the scenes of the shameful masquerade of the worship of Reason, the Catholics, like their predecessors in the catacombs of Rome, met to hear Mass in secret oratories. The chapel in the home of Mrs. Deyres, in Ayres Street, was especially well attended. It was situated in the rear of a building, and was approached through a plumber's shop which fronted on the street. In order to withdraw attention from the purpose of the place, Mrs. Deyres used to instruct her children, of which the oldest was not yet eight years of age, to gather the children of the neighborhood into the shop, and to make all the noise they could. All the active priests secreted in Bordeaux had their rendezvous in this chapel. It was here that they came to receive the instructions and the orders of the administrator, Father Joseph Boyer; here they received the tin chalices for the celebration of Mass; here also they united in prayer to the Sacred Heart of Jesus. Father Chaminade came here very frequently; from among the noisy children congregated in the plumber's shop, he chose the little attendants who were to help him to reach the sick. Armed with some tool or article from the shop the little fellows would sally forth as if they were going on some errand; serving at the same time as

scouts and as sentinels, they showed the way or they stopped at any sign of danger. For the priest to be accompanied and aided by these children, some disguise was necessary so that he could talk with them in the streets without awakening any suspicion. Father Chaminade disguised himself as a tinker; he wore a working blouse, his face was blackened with charcoal, he carried a kettle on his back, and trudged slowly along crying out in the calmest and most reassuring tone: "Repairing Kettle ! Repairing Kettle !" The children went ahead and entered the house where the priest had been called; after making sure there was no danger, they would come out again and signal to the pseudo-tinker, who would then enter the house, and there, in the presence of those who had called for him, he was again the minister of God.

It is easy to imagine the extraordinary courage needed to play at such a dangerous game. One little imprudence — and the guillotine was the price to pay. Out of the forty priests who remained in Bordeaux to serve the faithful, twenty died on the scaffold before the end of the Reign of Terror.

Joseph Chaminade did not reckon with fear. He placed himself absolutely in the hands of Divine Providence, and thought of nothing but God's service. Whether prison

or death awaited him mattered little to one who could say with the Psalmist, "If armies in camp stood against me my heart shall not fear." (Ps. 26:3.) He knew that he had been denounced by name to the Revolutionary authorities, and that they were searching for him; he had occasion one day to find this out for himself. He was going along the street in his usual disguise when a company of men overtook him and asked him, "Did you see the priest Chaminade pass by here ?" "Why yes," he replied, "run and you'll catch him," and then he added banteringly, as the last ones were hurrying away, "You're going to kill them all and not leave any for seed."

He varied his disguises at times. He often assumed the dress of a peddler, and under pretense of showing his wares he entered the house to which he had been called. In Leyteire Street he was particularly well known as a peddler of needles.

By means of these innocent artifices, and by varying them prudently, Father Chaminade succeeded in carrying on a very active ministry. He heard confessions, brought the Holy Viaticum to the sick, baptized infants, blessed marriages, and in many ways strengthened the faith and confidence of the Catholics. Madame Durand des Granges, the

wife of the Chief Justice of the department, used to relate with great emotion how Father Chaminade entered her house, blessed her marriage and said Mass back of a partition in the sitting-room, while the children were set as lookouts in the streets.

Many were the risks he ran. God knows how little he spoke of himself, but from his own lips his disciples were able to gather the story of some of his close calls. In the house of one of his friends, he used to say his Mass in a little closet at the end of a recess where daylight had never penetrated. One night, he had just finished the consecration of the Mass when the house was suddenly invaded by the police. There was barely time to shut the door of the closet upon him. In his hiding place he could hear the curses of the baffled officials; he held the Sacred Host in his hands, ready to consume it as Viaticum if Providence willed that he should be discovered. Another time he was in a house in company with two other priests for the purpose of confession, when the police broke in unexpectedly. The two priests had time to escape through the garret and to gain the roof of the neighboring house; Father Chaminade went down and boldly presented himself to the officials as if he were the master of the house. "You have

priests hidden here" they said to him. "Oh, you see priests everywhere" he answered in an off-hand manner, "look about for yourself, everything is open." Guards were placed at every door and the search commenced. During all this time the pretended master of the house walked up and down the hall-way, racking his brain to think of some means of escape, for his trick might be discovered at any moment; he had already gone to a secret hiding place, and was entering it when a servant of the house, who happened to pass by, warned him not to stay there. He came out at once and resumed his walk up and down the hall-way; a minute later the searchers broke into the very hiding place he had planned to use. Nothing remained for him but to take the same road as his fellow priests had taken, but hardly had he disappeared, when the searchers missed him and set out after him; he would have been captured if an old woman, whose room was in the garret, had not bolted her door after him long enough to give him time to reach the roof.

At the Villa St. Lawrence, in spite of the utmost vigilance, he was far from being secure. One day he owed his escape to the servant girl who adroitly kept the police

talking so as to give him time to reach his hiding place.

On another occasion the police invaded the house so unexpectedly that the servant had just time enough to upset an empty wash-tub over him in the kitchen. After a long and vain search the police came back to the kitchen to drink a glass of wine. They drew up their chairs around the empty upset tub, and used it as a table. We can well imagine the feelings of the prisoner crouched and huddled in that strange refuge where, as he used to say himself, "only the thickness of a board stood between him and the guillotine." At another time he was cut off from reaching any of the hiding-places in the house, and he escaped through a secret passage in the wall, and hid in a grove of pine trees. The police broke open every door of the house, ransacked every corner and examined every inch of the property, but all in vain. They went away convinced this time that they had been misinformed, and that the priest they were looking for had really gone to Spain, as rumor had it in the neighborhood.

This life of constant alarm lasted for nine long months. Finally, on the 27th of July, 1794, Robespierre fell. The Military Commission of Bordeaux was abolished early in August, and Lacombe, the zealous agent of

the guillotine, was himself brought to justice, and his head rolled in its turn upon the scaffold. On Feb. 21st, 1795, a decree was passed, granting liberty of worship. The prisons of Bordeaux had been emptied little by little during January and February, and oratories were opened for public worship. Father Chaminade came out of his hiding place, took up his residence at his legal place of domicile in Abadie Street and rather ostentatiously opened a chapel at No. 14 St. Eulalia Street. His name had been entered on the list of émigrés after the many fruitless efforts of the police to find him, and since the laws against them were still in force, he asked for and obtained a certificate of residence in July, 1795. This paper certified upon the testimony of nine witnesses, that he had lived continuously and without interruption at No. 8 Abadie St. from the month of May, 1790, until the current date. On the strength of this certificate he asked that his name be struck from the list of émigrés, and meanwhile he continued the active work he had begun so well during the Reign of Terror.

The Convention now allowed priests full liberty to exercise their ministry on the one condition of making a declaration of fidelity to the laws of the Republic; but it had also

decided at the same time that the Civil Constitution of the clergy was no longer in force; the oath of fidelity was therefore no longer schismatic. Accordingly, although Father Chaminade was not himself obliged to take the oath, since he was not employed in any official capacity, he freely advised his fellow-priests to take it.

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The generosity of the martyrs and confessors among the faithful priests had its sad contrast in the defection of those clerics who had taken the oath of the Civil Constitution. The priests who had refused the oath now extended a friendly invitation to their weaker brethren, and they soon had the consolation of seeing a great number of them seeking reconciliation with the Church.

Canon Law reserved the absolution of a schismatic priest to the Holy See, but this manner of procedure was impossible in those days of disorder and war, and the Pope contented himself with reserving the absolution of the schismatic bishops to Rome, delegating to the Ordinary of each diocese the power of absolving the priests.

Father Chaminade was held in such high respect, his noble conduct during the Reign

of Terror had given such striking proof of his devotedness and zeal, and he enjoyed so great a reputation for tact and prudence, that Father Boyer, the administrator of the Archdiocese, appointed him Penitentiary, and entrusted to him the reconciliation of the priests who had taken the oath. He was only thirty-five years old but, as one of his disciples said of him, "he was one of those men in whom wisdom and maturity do not wait upon age."

The Pope required of all the Constitutional priests the resignation of the offices that they had usurped in virtue of their oath, a public retraction of their schism, and a penance proportioned to the fault and to the strength and disposition of the penitent. It required great tact to apply the proper remedy, and this work caused many a bitter hour of pain to Father Chaminade as he himself declared in later years. He received the formal retractions in his little oratory in St. Eulalia Street; hardly a Sunday passed without seeing this touching ordeal undergone by one or more priests. During the service the penitents went forward and read a declaration in which they related the history of their fall, and renewed the expression of their repentance. If age or infirmities prevented them from doing this in person, they sent a fellow-priest to

represent them and to read their retraction. One of these aged priests who had taken the oath, wrote to Father Chaminade: "Mr. Rudel tells me that a priest has offered to take my place and to read my retraction for me in your pious assembly. Whoever he may be, I thank him with all my heart, and I approve and ratify whatever his charity may inspire him to do for me. I am with him in heart and in sentiment; I admire such exceeding kindness which makes a just man take the place of a sinner; this charitable priest imitates the example of our Divine Lord who, being sanctity and justice itself, deigned to take up the burden of our sins."

Sometimes the retraction of these penitents took a tone that was most touching. The parish priest of Massuga, an old man of eighty-four years, wrote: — "Alas, O Lord, my sins are numberless, but Thy mercy is infinite. I make no excuses; I only recall with bitterness the years of my estrangement. I only want to do all in my power to rise from my unhappy state, to repair the scandals I have given, and I declare before this altar of God, and before this pious assembly, that I retract the oath I made to the Civil Constitution of the clergy. I detest the schism and all its adherents, and even though I am reduced to poverty, I renounce any pension

that might be offered to me in consideration of my unfortunate oath."

The parish priest of Gensac, in imitation of the penitents of the early Church, begs the intercession of the faithful priests and people. "I beg the faithful priests who held to their duty by the power of grace, I beg all the faithful attending this service, to lift their hands and their hearts to the God of all mercy, that He might send upon me, a most miserable sinner, the abundance of His graces, to cleanse and purify me of all my sins, and to preserve me from them in the future."

The conditions for the re-instatement of the unfaithful priests were severe. Later on in the Concordat of 1801, the Church accepted milder measures, and the results of this mitigation were deplorable. Those Constitutional priests who were really penitent were not dismayed by the rigors of the canonical penance; some of them became fervent apostles from the very moment of their return. The conduct of Father Chaminade in this matter was universally commended. The letters which he received from the penitents after their re-instatement give ample evidence both of respect for his authority and of the confidence inspired by his meekness. In this juncture he showed himself such as he was during his whole life: rigid and uncompro-

mising in the matter of principles, but full of consideration and of tenderness for the weakness of man.

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The calm which followed the reaction after the Reign of Terror lasted only a little more than a year. The Convention, before its adjournment, renewed all the laws against non-juring priests by a decree dated Oct. 25, 1795, and the Directory, which succeeded the Convention, accepted this odious legacy. Violence broke out anew and in strange forms; the victims were just as numerous as before, but they were not condemned to death any more but to the "dry guillotine" as Tronson du Coudray called it; they were transported to the Island of Oléron or to Guiana. The authorities of Bordeaux drew up a list of seventy-five priests who had emigrated, or who had been supposed to have emigrated, and who had returned to the city, and the police were ordered to arrest them at once. The name of Joseph Chaminade appeared on the list; his petition of the 9th of July had been rejected. He was in a quandary; it seemed impossible for him to remain in Bordeaux with any chance of safety; his active and public ministry in the

last year of peace had attracted general attention; he was known to the Revolutionary agents, and had been named particularly as an object of pursuit. On the other hand, he could not well abandon his work with the Constitutional priests who came to be re-instated in the favor of the Church, and neither could he well leave to themselves certain chosen souls who, inspired by high and holy ideas, had sought his advice in their desire and determination to lead a life of perfection.

His resolution was soon taken: he determined to remain. On the 14th of November he closed his oratory; the rumor went abroad he had left Bordeaux; he commissioned his father to act and to speak in his name, and then, once more assuming his disguise, he braved the dangers anew. Once more he had to say his Mass in hidden recesses; to bring the sacraments to the sick in defiance of the prying eyes of the Revolutionary agents; to preach the word of God behind closed doors and in private houses. More especially however did he devote himself at this period to the care of young people, an apostolate he began during the Reign of Terror.

The new generation, which had passed through the Revolutionary crisis, would have

to choose between Christianity and the new philosophers, and it was evident that its future would depend upon the choice of the young people now reaching their twentieth year. There was not much to expect from a youth that had been brought up on the doctrines of the Revolution, which were decidedly irreligious. It was the duty of the Church to counteract this baneful influence and, in the face of the new idols after which the world was running, to uphold the grand and consoling Christian ideals.

To this work Father Chaminade now dedicated his life. As yet however, he had no intention of starting a general apostolate; he thought it better to work upon a chosen few young people of both sexes, whom he could prepare as the apostles of the future. He was admirably fitted for this work. He was a past-master in the art of winning hearts, and young people gladly gathered around him. He gave them practical and intimate instructions and tried to fortify their faith and morals against the dangers of the times; he trained them to virtue, and recommended to them the work of saving others as the best method of saving themselves. He tried to prepare them for the work which they were destined to perform in this apostolate, and he felt sure that by its help they would at

the same time sanctify themselves and become a powerful aid in the work of gaining souls to Christ.

Father Chaminade was well prepared for this work among young people. His prominent position and his great reputation for tact and prudence commanded respect; his gracious and distinguished manners, his affability, his winning looks, the charm of his conversation, attracted young people and gained their hearts. The greatest secret of his ascendency over them however, was the holiness of his life. One of his disciples wrote of him: "I have found the priest whom I was looking for, he is a saint, and he will be my guide and my model, for I am determined to be a priest; my resolution is stronger than ever. I shall not become one as soon as I should like, because the times are troubled. I shall continue to work every day; I cannot see this saintly priest except in the evening and not every evening either. But he assures me that he will soon be able to keep me with him all the time and that I shall be his first disciple. That is his hope, and it is mine as well." This follower of Father Chaminade was Dennis Joffre, whom the entire diocese of Bordeaux was later to acclaim as "the holy pastor of Gaillan."

This project of work among young people

could not yet be perfected, for a new persecution was soon to break out, but the letter just quoted shows plainly to what an extent Father Chaminade was destined to gain an ascendency over the minds of the young. To them he appeared as a beautiful soul all absorbed in God; their intercourse with him was a revelation of the mysterious power of the life of Christ over souls, and it awakened in them wonderful hope and ardent desire: "He will teach me to love Jesus as he loves Him; I shall remain with him, so that he may teach me how to dedicate my life to the service of Jesus."

Among these disciples of Father Chaminade's early apostolate we find names that recur in later times, such as Louis Arnaud Lafargue, his cousin Raymond Lafargue, Raymond Damis and Father William Bouet.

Father Chaminade also devoted his energies to the formation of young ladies, in the same spirit and with the same object. In 1796, he gave a spiritual retreat for young ladies, and among the attendants were Mlle. de Lamourous, Angelica Fatin, Margaret Bedouret, who each became later the foundress of a religious institution. In order to prepare for a work which he foresaw would be theirs, and to give a stimulus to their zeal, he recommended them to offer themselves to the

Sacred Heart as victims of expiation for the crimes of France and for the salvation of souls. This sacrifice so generously assented to was really and without delay required by God of both the disciples and the master.

All this apostolate among the young was done from his hiding place under the same circumstances as during the Reign of Terror. Mlle. de Lamourous instructed her household to notify her when the "tinker" passed, for she nearly always had something for him to do. In the spring elections of 1797, the Conservative party gained the majority both in the Senate and the Assembly, and Catholics could breathe a little easier. A decree of the 24th of August allowed the banished priests to return to France. Those who had not left the country continued their ministry in public; Father Chaminade again opened his oratory in St. Eulalia Street. This confidence in the new-born security was destined, however, to lead him straight into exile.

The Jacobins saw their domination coming to an end, and had recourse to a bold stroke of policy. By the most flagrant violation of popular suffrage, Gen. Augereau was ordered to occupy Paris, the elections of forty-nine departments were nullified, and two of the members of the Directory, Carnot and Bar-

thelemy were exiled. This happened on the 4th of September, 1797. The authors of this shameful triumph annulled at once the decree of August 24th, imposed on all an oath of hatred to royalty and renewed the laws against the émigrés. The 5th article of the new decree was made to cover the case of those priests who had re-entered France; they were commanded to leave their commune within twenty-four hours and to quit France within two weeks, under pain of deportation.

The stroke was so unexpected that Father Chaminade did not have time to parry it. He was served with the summons to depart, at his oratory in Eulalia Street. In spite of all the efforts he had made to have his name struck from the list of émigrés it had not been done, and he was technically included in the decree; he was supposed to have emigrated and to have returned. In vain he protested; he was ordered to conform to the law and on Sept. 11th, he was served with a passport to Bayonne and Spain.

On the day before he had written a letter to Mlle. de Lamourous which revealed the calmness of his soul, ever master of itself, untroubled by any untoward event, simply and completely relying on God's Providence. "We die but once, indeed, but what a

number of warnings we receive from God to prepare us for the final end. Each of these warnings is a kind of death. What is the faithful soul to do amid all this chaos which threatens to engulf it? Only this, to rely absolutely and imperturbably on God, and to adore His eternal designs which will ever turn out for the best of those who love Him." And he closes with the words: "I only pray that this exile, sent us by the disposition of Providence, may not prevent the accomplishment of God's designs upon us. I beg you to pray for me the Litany of the Blessed Virgin every day and I wish you, as your father in Christ, the grace and peace of God."

At his departure from Bordeaux he left only his father at the Villa St. Lawrence; his mother had died on the 9th of Sept., 1794, some days after the end of the Reign of Terror. Neither was he destined ever to see his father again in this world. The good old man could not bear to be left alone in the Villa; he rented it and went back to Perigueux, to the home of his son Francis, where he died on the 4th of March, 1799.

CHAPTER III.

EXILE IN SPAIN (1797-1800).— JOSEPH AND LOUIS CHAMINADE AT SARAGOSSA. — JOSEPH CHAMINADE IS ENLIGHTENED AS TO HIS FUTURE APOSTOLATE AT THE SANCTUARY OF OUR LADY OF THE PILLAR.—HIS RETURN TO BORDEAUX (1800).

Father Chaminade was in doubt in which city of Spain to wait until it should please God to recall him to France, when an advice of the venerable Archbishop of Auch, Mgr. de la Tour du Pin Montauban, led him to choose Saragossa, the capital of Aragon, the city of the shrine of Our Lady of the Pillar. The Archbishop of Auch was one of the noblest figures in the episcopate of France in those days. His firmness in resisting all injustice was only equalled by his moderation and the breadth of his views. He left his diocese in August, 1791, only under a warrant of arrest of the Revolutionary government. Through the reports of Father Culture, his vicar-general for the diocese of

Bazas, he had learned of the zeal and prudence of the Penitentiary of Bordeaux, to whom the Constitutional priests of the diocese of Bazas were referred for absolution. The Archbishop had taken up his residence at the monastery of Montserrat, and he paid occasional visits to Saragossa, which was the provisional seat of administration of his diocese, and where many of his priests had taken refuge. Father Chaminade's desires harmonized fully with the advice of the eminent prelate, and his devotion to the Blessed Virgin naturally attracted him to a sanctuary where her worship was in such high honor. Accordingly on the 11th of October, 1797, on the eve of the feast of Our Lady of the Pillar, he arrived in Saragossa.

Shortly after, Father Chaminade formed a little community consisting of his brother Louis, Father Bouet, two other priests and a young layman, Francis Dubosc of Bordeaux, whose life of piety, poverty, and abnegation was a most edifying remembrance for all, even long after his departure.

Louis Chaminade had remained a long time with Mgr. de Quévédo, the virtuous Bishop of Orense. The kindness of this excellent prelate towards the French exiles was beyond all praise; not only did he offer them the hospitality of his diocese, but he opened to

them his own house and shared with them his episcopal revenues. He insisted that Louis Chaminade should live with him in his own palace and eat at his own table. The exiled priest proved himself worthy of his benefactor. His brother Joseph said of him: "He wanted to be an active minister of God and he lent his aid to all works of piety and charity. Whenever God came to his aid he gave liberally all that he had received, thus finding himself almost always in need; then to obtain further gifts from Providence, he resorted to the pious stratagem of increasing his charities to others."

During his stay at Orense Louis took part in an attempt to re-establish the Society of Jesus. The newly organized Institute was to be called the Society of Mary, but the project came to naught. The news of the famous decree of the 24th day of August, 1797, brought a ray of hope, but it was quickly dispelled by the edict of the third proscription. Louis had determined to re-enter France; after making a pilgrimage of thanksgiving to St. James of Compostella, he embarked at Corunna for St. Jean de Luz.

Imagine his astonishment and his sorrow when, in the harbor, and at the very moment of landing, he heard of the edict renewing all the laws against the non-juring priests.

He had to hide at once from the Revolutionary agents, and fortunately he was sheltered by a friendly Catholic lady who took him to her home. He was forced to return at once to Spain, but he could not bring himself to any resolution until he had gone to Bayonne to see for himself whether there were a sufficient number of active priests hidden in that city to minister to the faithful. Once there, he soon learned that his services were not needed, and he was about to follow the road into exile when, by a kind intervention of Providence, he unexpectedly met his brother Joseph who had been compelled to leave Bordeaux. Together they crossed the frontier and took up their residence in Saragossa. This city, destined ten years later to become the scene of that memorable siege which commanded the admiration of the whole world by the heroism of its population, had at that time about forty or fifty thousand inhabitants. Its streets were narrow, but straight; it boasted of some remarkable structures such as the bridge over the Ebro, the Seo, or Cathedral, the basilica of Our Lady of the Pillar, and the "Lonja," a superb building which served as the headquarters for the merchants of the city. The churches and convents were numerous, and outside the city walls stood the "Aljaferia",

an ancient Moorish palace in which the kings of Aragon were crowned. Here was also the monastery of Santa Engracia, whose subterranean chapel contained the relics of the martyrs of the persecution under Diocletian. Within the city itself, and in the suburbs extending some eight or nine miles, there were very interesting walks; beyond that, however, lay the desolate plains of Aragon, rather savage and uninviting.

The refugees from France were numerous enough in Saragossa to make the newly arrived priests feel less strange. There were several priests from Perigueux, and a large colony from Bordeaux, among whom was the banker Lapoujade, who managed a branch-house in Saragossa, and who generously placed his fortune at the disposal of his unfortunate countrymen. All the refugees were united in the bonds of a sincere charity, as we learn from the testimony of one of them, Father Besse, who writes: "They shared everything in common; their joys and their sorrows, their wealth and their poverty; letters and news from France consoled or grieved them all quite as much as they interested the receiver; they were together everywhere, in their walks, in religious worship, and this mutual friendship gained them the hearts of all."

The Archbishop of Auch was the soul and the center of the colony; he rejoined the band of exiles about the 30th of October; for the second time he settled among them, sharing as much as possible in their daily life; he was an object of veneration not only to the refugees, but for all the city. "Look at the Saint!" the good people of Saragossa used to say when they saw him pass. He devoted several months of his time especially to the exiled priests, and these were fruitful days for Father Chaminade more than for any one else, because he lived in the greatest intimacy with the holy prelate, and became devotedly attached to him. On his part, the holy Archbishop conceived for the young priest so great an esteem and so ardent an affection that he planned to make him his assistant; this friendship lasted long after the departure of the prelate, and an active correspondance passed between them for years.

The exiles were confident that France would soon be re-opened to them, but no one could tell when that longed-for time would come, and meanwhile their security depended on the favor of the Spanish king Charles IV. This weak monarch gave way to the pressure brought to bear on him by the Revolutionary party in France and twice gave the order that the exiles should leave Spain and

go to the Balearic Islands. Fortunately his edicts had remained almost dead letters except at Madrid, whence three hundred and fifteen priests were obliged to leave for Palma, in the Island of Majorca.

Throughout the rest of the kingdom, the friendship of the local authorities created a tolerant spirit which annulled these measures of severity. The people of Spain, on their side, were not so hostile as they had shown themselves in some places at the arrival of the first exiles for, by this time, they understood that these priests had not weakly abandoned their posts to save themselves from danger, but that they had been driven from their native land, and they treated them with kindness. The Spanish clergy were also more sympathetic. Father Chaminade always preserved a grateful remembrance of the welcome he had received in Spain, and when, in their own turn, forty years later, Spanish priests sought a refuge in France, he hastened to throw open to them his establishments in Bordeaux and even the houses in the Franche-Comté. At that time he wrote to one director: "Do all you can for them and as graciously as possible; it is only fair that we offer the Spanish clergy hospitality in this persecution, just as they offered it to us so generously in our own misfortune."

Meanwhile, however, the situation was precarious and trying. A royal edict dating from the time of the first banishment excluded them from all labors of the sacred ministry and of education. The edict was rigidly enforced, because the clergy of Spain feared the effects not only of foreign usages, but more especially of the ideas and the doctrines of the French clergy. They were apprehensive lest the seed of Jansenism might be sown by these strangers. To say Mass, to hear one another's confessions, and, with special permission, to instruct children in the catechism, was the limit of sacred ministry allowed them. Most of them had exhausted all their personal means, and were forced to rely on their own work or on charity; public subscriptions became necessary to relieve the most needy.

The Chaminade brothers were not among the needy ones. On the contrary, on a list drawn up by royal order we find them marked as "provided for". Whether the Archbishop of Auch, their protector, the banker Lapoujade or some other friend aided them, we have no evidence, but we only know that they had not brought with them from France resources enough to supply them for several years without relying on the work of their own hands, or upon the assistance of others.

It would be impossible to follow the life of

the two brothers day by day during their exile in Spain. However, we have record of a long and severe illness which attacked Louis and kept Joseph at his bedside during months of anguish and doubt, and from which he was just recovering, when the news of their father's death reached them (March 4, 1799). We also learn from some notes of Joseph that Louis devoted most of his time to the instruction of some young Frenchmen in preparation for the priesthood. During his leisure, Louis used to make artificial flowers which he offered to the churches as tokens of his faith and piety. Joseph aided him in this useful occupation; he also worked at molding plaster-casts of statues, images of Christ, of the Blessed Virgin or of the saints, which he sold for the benefit of himself and his brother. Years later, in one of his conferences, he pleasantly recalled this occupation of his, comparing the work of making a saint out of flesh and blood to the work of casting images. "There is nothing to admire," he said, "as long as the material is in preparation. But when it comes out of the mold, shapely and polished, it becomes an object of value," and he added: "When I was in Spain I worked at casting little statues of saints in plaster, and I used to console myself with the thought that some day I would

return to France and work at making living saints."

It was to study and prayer, however, that Father Chaminade devoted most of his time. He applied himself to the study of Theology, of Church History and the Holy Scriptures; he studied the usages and the discipline of the Church in Spain, as well as the monastic institutions of the country. His forced stay in a foreign land opened out to him new horizons, and developed in him that breadth of view which had already been implanted in his mind during his long and laborious years of study, first at college, then at Bordeaux and Paris.

Nearly all the old orders of the Church were represented at Saragossa. There were Benedictines of different branches, Franciscans, Dominicans, Augustinians, Hermits of St.Jerome, Carmelites, Trinitarians, and Fathers of the Pious Schools. Father Chaminade visited their convents and studied their various observances as well as their spirit. He also visited the religious communities of the environs, and among others the Trappist monastery of St. Susanna, situated on the frontiers of Aragon and Catalonia. This was a new foundation; the Carthusians of the Grande Trappe, who had taken refuge in Val Sainte in Switzerland, had sent a colony

into Spain. They remained for a time in the Abbey of Poblet in Catalonia, and from there, accompanied by throngs of people, they went in solemn procession to the convent at St. Susanna.

The Archbishop of Auch often came from Montserrat to St. Susanna for the ordinations, and perhaps it was through him that Father Chaminade came to know the monastery. He was delighted with his visits; never before had he seen a life so nearly heavenly, so exalted a spirit of contemplation, so complete a contempt for the world and its vanities, and so rigid a discipline most faithfully observed. It was here that he came to understand the mission of the contemplative orders in the Church, the value of their prayers and austerities, and the immense treasury accumulated by them for the good of souls. In years to come, when he wrote the special rules which were to govern communities devoted to manual labor, he recalled his observations at St. Susanna; he did all in his power to have the order of La Trappe re-established in France, and twice in later years, when the abbey of St. Susanna was suppressed and the religious were expelled from Spain he gave them hospitality in his own establishments.

During his stay in Saragossa, Father Cha-

minade had occasion of proving his esteem for St. Susanna by giving to that monastery his favorite spiritual son, William Bouet. This young priest, whose virtue was equal to his exalted vocation, conceived so high an esteem for the life of the Trappist, that he asked the permission of his spiritual director to join the order. Father Chaminade was surprised and afflicted; he had other designs for his cherished disciple, whom he had already come to look upon as his first and principal co-laborer in his future work; but he soon recognized in the aspirations of this generous soul, the marks of a divine vocation, and submitting to the inscrutable designs of Providence, he gave him the desired permission.

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The three years of his exile would have been precious for the future founder, even though they had done no more than made him acquainted with monastic institutions, but they served also to prepare him in a very special manner for the great work which God had reserved for him. He had braved the dangers of the Reign of Terror, and God, who wanted him to make a complete sacrifice of himself, now intended, to use his own

words, "to make him smile upon those terrible sisters of want, suffering and humiliation." He had torn him away from Bordeaux and sent him into a strange land; he led him into solitude and spoke to his heart, for it is in the silence of retreat that God generally prepares those of His servants whom He destines to labor and to suffer for His holy name.

It was in the "Santa Capilla," the holy chapel of Our Lady of the Pillar that Heaven poured out these favors upon his soul. The basilica of the Blessed Virgin stands on the banks of the Ebro River near the famous Old Bridge. During the 18th century, the faith of the people had replaced the old sanctuary by a stately edifice of gigantic proportions, which even today is still unfinished in many details, but which was already dedicated at the time Father Chaminade came to Saragossa in 1797. Under the dome of this church, like a Holy of Holies, rises the "Santa Capilla," which contains the miraculous statue. No splendor was spared in this wonderful shrine; no expense was too great; rich marbles and precious metals were used with a lavish hand. In this basilica the worship of the Blessed Mother is carried out with a magnificence truly extraordinary. A chapter of canons aided by a remarkable

boys' choir, sing the divine office every day with the most edifying piety. Canons and choristers, all are devoted to the special service of Our Lady of the Pillar; she reigns supreme in this privileged sanctuary and she receives exceptional honors; her Divine Son seems in a manner to take second rank here, or even almost to withdraw Himself so that His divine Mother may receive more honor. Inside the Holy Chapel there are usages which the Church would not tolerate elsewhere. A priest, when passing before the main altar on his way to say Mass at one of the altars, bows before the crucifix, as the liturgy prescribes, but if he passes before the miraculous statue of the Holy Chapel, he makes a genuflection.

It was in this venerated sanctuary, where the presence of the august Virgin is almost sensibly felt, that our exile passed long hours in prayer, pouring out his soul in intimate communion with the divine Mother. We cannot learn the secret of these pious interviews, for Father Chaminade, always humble and discreet, never spoke of the special graces with which he was favored. Neither did he make any record of them, as certain pious souls do, no doubt with great profit; throughout his long career he was too much occupied with the interests of God, and he took

no time for such writing. Neither did he have any taste for such work; he was a man of energy and of action, always striving to make use of every passing moment for the glory of God and the good of souls; he looked and studied more for the future and thought little of the past except to thank God that he had used it in His service, "in spite of my misery and my unworthiness," as he said with deep and sincere conviction.

There is no doubt, however, that during his stay in Saragossa he received graces of two kinds, some regarding his personal sanctification, and others relating to the apostolate which he was to undertake in the interests of Mary Immaculate.

The personal graces are made manifest in spite of himself in his correspondence of the period. There are many fragments of letters addressed to Mlle. de Lamourous; the instructions which he gives to his spiritual daughter clearly reveal that his soul was passing through a process of purification and refinement, which detached it more and more from things of earth; we read the interior workings of a soul ever increasing in faith, that virtue which is the base and the root of all the other virtues; in confidence in God and in Mary which nothing could shake; in esteem for suffering and in love for God and for

souls such as are found only in saints. "Although I am the most cowardly and the most sensual of men," he writes on the 23rd of September, 1799, "still I am firmly convinced that those are happiest who suffer. This I believe as firmly as I believe in the mystery of the Most Holy Trinity." Again, on the 5th of July, 1800, he writes: "Oh my dear child, if I only had the happiness of knowing that your heart is entirely given up to the love of God, and caring only for the interests of the loved one! Alas! divine love might already have taken full possession of your heart if you had a spiritual father who himself is full of divine love. Pray to God that He may be merciful to me and not suffer my sins to be visited upon my spiritual children." In another letter he exclaims: "Long live humility and charity, for it is they that take us out of ourselves and induce us to give ourselves to Jesus and to souls that are dear to Him." This is indeed the dominant note that tells of the transformation which was effected in him during his long retreat at the feet of Our Lady of the Pillar; we hear it all through his life; every one that knew him bore witness that he never separated Jesus Christ from Christians His members, nor his personal sanctification from the sanctification of others; he never could

understand how a person could be a Christian without being an apostle. This is the second order of graces he received in his intimate communings with the divine Mother during his exile. From this moment, the apostolic character of his vocation was clearly specified and confirmed, and the sphere of his activity was determined with a precision which left no doubt.

We have seen that, at the age of fourteen years, Father Chaminade had resolved to devote himself entirely to a perfect life and to the apostolate of souls; he had even taken a vow to that effect. At that time, however, hed could not tell in what manner this sacrifice would be accomplished; his intentions, and his actual steps to enter some religious order or other, showed clearly his uncertainty in this matter. Now, however, after the enlightenments received in Saragossa, there is no hesitation; he is no longer groping in the dark. He has become a missionary of Mary and he is destined to enlist an army of chosen souls, men and women, in the service of the Immaculate Mother; under the standard of the august Queen, who, as the Church loves to repeat in her liturgy, has triumphed over every heresy, these associations, organized for the special object of winning souls, were to combat the great heresy of modern

times, indifference to religion. These associations were to be kept in their first spirit and fervor by means of two religious societies, one of men and the other of women. These two societies themselves were to join to the fervor of the old religious orders a certain pliancy of form which would permit them to adapt themselves to circumstances of time and place, according as the needs of their apostolate and the authorities of the Church would recommend.

All these views were clear. Father Chaminade was determined, as soon as he could return to Bordeaux, to apply himself to the work of founding Sodalities of Christians of both sexes. While he was still at Saragossa he knew that he was to be the founder of a society of religious; he spoke of it in his intimate conversations; one of his companions of exile, M. Imbert, later the parish priest of Moissac, used to tell him in those days that he should be glad to have some of those future religious as his aids.

We do not know the manner in which it pleased the Blessed Virgin to reveal the future to the eyes of her favored servant, and we shall surely never know the details, but beyond all doubt, it was done in some extraordinary manner and by some supernatural light. In spite of his rigorous silence concern-

ing the spiritual favors which he received, Father Chaminade one day let fall some expression which practically admitted this. It was some time after the founding of the Society of Mary; in one of his conferences with his first religious, he was dwelling on the pleasant recollections of the happy hours he had spent in the sanctuary of Our Lady of the Pillar. "Such as I see you now before me," said he, "such I saw you long before the foundation of the Society." And in speaking thus, he was not alluding to any mere natural prevision, because the conference was on the subject of "interior lights", that is to say, on one of the methods by which the soul in meditation receives communications of a supernatural order.

His disciples often pressed him to speak more definitely, but he always evaded the question, while on the other hand he never tired of repeating, both in his familiar talks and in his most solemn discourses: "Mary Immaculate conceived the idea of this Society; it is she that laid its foundations." And these are the words of one who was exceedingly careful of his language, who was scrupulously exact in the theological import of the terms he used. In all his correspondence, in all his writings, he is prodigal of the word "inspiration" whenever he speaks of

the movement which led him to establish the two Societies. For the sake of variety he sometimes employs such words as "disposition of Providence," or "the institution, divine in its origin." He uses these expressions in his letters to the ecclesiastical authorities, to the Court of Rome, and on these occasions, far from modifying their meaning by some expression of reserve, he seems rather careful to use them in all their force.

And surely, it needed nothing less than an "inspiration" to involve and engage Father Chaminade in these great enterprises which were to occupy his entire life. His natural prudence was almost timid as long as the will of God was not unmistakably manifest; he feared to anticipate the designs of Providence, of which he claimed to be only an instrument, and a very feeble one. But, in the foundation of his two congregations, and especially in the establishment of the Society of Mary, he felt and showed an assurance that was imperturbable and an energy that nothing could diminish. The greatest obstacles were placed in his way; he faced them calmly, unflinchingly, and surmounted them all. He saw clearly the end he wished to attain, and, thanks to an unshaken faith, he knew in his heart that he could reach it; he went forward with absolute confidence. These

are surely the marks of a supernatural mission.

Those who were destined to be his co-laborers believed in this mission. From the very beginning, all the religious of the Society of Mary and the Daughters of Mary traced the origin of their institutes to the graces received by their founder at Saragossa. He himself loved to give them pictures or images of Our Lady of the Pillar and his religious children always loved to have this cherished statue in their possession. Even though the art of the statue was of the crudest, the religious of Father Chaminade always kept the image of Our Lady of the Pillar in their communities as a precious legacy, and honored it with filial reverence.

Three years passed in this initiation of Father Chaminade into the service of the Blessed Virgin. His exile was reaching its end; the Directory of Paris had fallen into disrepute, Bonaparte had returned to France, the coup d'état of the 18th of Brumaire had been followed by the proclamation of the Constitution of the year VIII; all these were forerunners of a definite and lasting peace. The priests in exile felt sure of a speedy recall when they read the speech of the First Consul to the Vendeans: "The ministers of the God of peace are the principal factors of re-

conciliation and harmony. Let them enter the churches which are being re-opened, and let them offer up for their fellow-citizens the sacrifice which will expiate the crimes of war and the blood which it has shed."

Father Chaminade at once requested Louis Lafargue, his agent at Bordeaux, to take steps to have his name struck from the list of émigrés. After an unsuccessful attempt at Bordeaux, Louis Lafargue applied directly to Fouché, the minister of Police, and on the 23rd of July, 1800, he received a favorable answer. The papers had, however, to go through the ordinary routine of the bureaus; he received them on the 2nd of September, 1800,, countersigned by the prefect of the department of the Gironde. Father Chaminade's name was now definitely struck from the list of émigrés, and shortly afterwards he bade adieu to Saragossa and to the blessed sanctuary where he had received so many graces, and in company of his brother Louis gained the frontier. They entered France without meeting any obstacle, and directed their steps towards Bordeaux, which became their centre of operation in the work of the religious restoration of their awakened country.

CHARLOTTE THERESA DE LAMOUROUS

Foundress of "La Miséricorde" of Bordeaux
1754-1836.

CHAPTER IV

Father Chaminade as Administrator of the Diocese of Bazas (1800-1802). — Mlle de Lamourous (1754-1836). — The House of "La Miséricorde" (1801).

Immediately upon his return to Bordeaux, Father Chaminade began the work for which he had been preparing during his three years of retreat in the sanctuary of Our Lady of the Pillar, and for which he had received such lights and graces. Already on the feast of the Immaculate Conception, December 8, 1800, we find him at the head of a group of young men whom he not only made his disciples, but his co-laborers; they were the first members of that chosen company which he was to enroll in the service of the Lord under the patronage of the Blessed Virgin. In the interest of this company he spared no pains, and devoted himself to it with all his energy. Other duties, however, claimed his

attention, each of which was alone sufficient to absorb all the strength of an ordinary man. When we consider the great variety of works undertaken by him and brought to success, we can hardly understand how he could effect so much.

He resumed his office as Penitentiary, and received the retractions of the priests who had taken the Civil oath; he visited the sick, he placed himself at the service of the faithful who desired his spiritual direction, and their number increased every day; he helped his fellow-priests to give missions in their oratories, although he had an oratory of his own to serve. At the same time he was Administrator of a diocese, and he undertook, with Mlle. de Lamourous, the very difficult work of the foundation of the "Miséricorde."

How could he have been able to undertake so many and such great labors without the help of Heaven? Financially, he was in hard straits; on his return from Spain he had to borrow from his housekeeper the most indispensable articles of furniture; a little later, in order to pay ordinary expenses, he was obliged to sell a costly vestment which had been given to him. Such circumstances might have seemed intolerable to many another, but they did not deter him in the least, for he knew that it is not on gold or silver that

Jesus and Mary ground their work here below. He was entirely absorbed in the interests of God, and he counted for help on God alone. When a man of apostolic heart reaches this degree of abnegation and of confidence, no work deters him; he devotes himself generously to all that Providence may confide to him, however burdensome it may prove.

Father Chaminade understood how to manage enterprises of the most various kinds; we cannot undertake to follow the course of them all simultaneously; we shall consider them one by one. We shall study him first as administrator of the diocese of Bazas, then as founder, in company with Mlle. de Lamourous, of the Miséricorde, and lastly we shall take up the history of the mission of which, from the very beginning of the Revolution, he had already a presentiment that it would be his special work and which, since the call he had received at Saragossa, he had looked upon as a vocation coming from Mary herself.

On his return from Spain, Father Chaminade had decided not to accept any work which would incorporate him with the clergy of the diocese, because it would not leave him the liberty necessary to devote himself to his special vocation, which was to be one

of apostolic labors and not of administration.

He had accepted the office of Vicar-general and Administrator of the diocese of Bazas, and he could not well withhold his co-operation in the provisional work of re-organization which was necessary until the definite establishment of the new dioceses. The diocese of Bazas which, like others, had been suppressed by the Revolutionary government, comprised the eastern and western sections of the Department of Gironde, and its boundaries crossed into the neighboring departments. It was a part of the metropolitan jurisdiction of the Archbishop of Auch, Mgr. De la Tour du Pin, but it had been without a Bishop since 1792, and without an Administrator since 1797. The records of the diocese had been destroyed by fire, and consequently the re-organisation of public worship and service was made still more difficult. Another circumstance, not peculiar, however, to the diocese of Bazas, made the situation more complex for the new Administrator: there were three sets of clergy.

Those priests who, like Father Chaminade, had refused the oath required by the Civil Constitution of the clergy, but who had accepted the Constitution of the year VIII because it did not require the schismatical oath, were in good standing with the Church and

the government alike. But the Civil clergy would not allow themselves to be neglected; they insisted on re-entering their parishes, and the civil authorities placed no obstacle in their way, because the government recognized no distinction between the non-juring and the constitutional priests. There remained a third class: the non-jurors who had also rejected the Constitution of the year VIII. These priests were in bad standing with the civil authorities, who forbade them the public exercise of their ministry, but they continued to assemble the faithful in secret oratories. Father Chaminade's position was therefore no easy one. He respected those priests who refused the oath to the Constitution of the year VIII, although he could not approve their conduct, principally because it disturbed the conscience of Catholics; on the other hand, he was obliged to protest against the ministry of the Constitutional priests because, by taking the civil oath, they had become schismatics.

It was not long before he came into conflict with the civil authorities on a question which had been raised by the Constitutional priests. On the 29th of March, 1801, the Prefect of the Department had ordered the arrest of vicara-general, Rev. de Laporte, who, according to the report of the sub-pre-

fect of Lesparre "troubled the peace of the community by fanatical demonstrations during the Easter time." The same treatment awaited Father Chaminade. He was cited before Commissioner of Police, Pierre. He presented himself in the uniform of the National Guard, the clerical garb being still forbidden. Without the least trouble he produced his papers and proved, — what Rev. de Laporte, who was an émigré, most likely could not do, — that his situation was perfectly regular. The Commissioner was satisfied, but recommended him not to indulge in any "quixotic demonstrations" outside of his own oratory.

In spite of all these obstacles, Father Chaminade greatly improved the religious situation of the people of Bazas. He could not abandon his ministry at Bordeaux, and accordingly he sought the aid of a priest, Rev. Francis Pineau, who had worked with him during the dark days of the Revolution. He made him his secretary, and also appointed three assistant administrators for different parts of the diocese, giving them full power to act in his name. However, he did not let their aid and collaboration prevent him examining things for himself, and from taking affairs into his own hands whenever he thought it necessary; he also improved the

occasion of his visits to Bazas by preaching and administering the sacraments, as the records of the diocese testify.

New difficulties arose after the signing of the Concordat on the 16th of July, 1801. On the 19th of June, 1802, the greater part of the diocese of Bazas was added to the diocese of Bordeaux. Father Chaminade wrote to Mgr. d'Aviau, the new Archbishop: "I shall not enter at this time into any details as to the condition of the diocese of Bazas. On your arrival I shall have the honor to lay before you the lists of the different districts, together with all the information that I could gather, up to the present date, either as to the character of the priests, the location of the parishes and the state of the churches. Although I have done my best, you will still find many imperfections. Every paper, every document, even the register of benefices has been burnt. A year and half ago the saintly Archbishop of Auch had almost to force me to accept the administration of the diocese. The tender and respectful regard that I had for him, and far more, the love for the Church with which God has inspired me, are what led me to yield to his pressing solicitations, and I added this heavy burden to the already numerous duties I had in Bordeaux."

Mgr. De la Tour du Pin acknowledged the

valuable services of his assistant by asking for him some honor from the court of Rome; Father Chaminade accepted only the title of Apostolic Missionary, because it corresponded very well with his vocation; as to the other favors and honors he neglected them; he never even presented to the Archbishop for his ratification, the pontifical rescript in which they were granted.

Immediately upon the arrival of Mgr. d'Aviau at Bordeaux, Father Chaminade resigned his office of Penitentiary and of Administrator of the diocese of Bazas; he had never looked upon these offices except as accidental and temporary, and the days of provisional employments had passed away with the Revolutionary era.

The peace which had finally come to the Church seemed to be secure and permanent, but at what price was it not purchased! Concessions had been made to times and circumstances which would have appeared excessive under other conditions. Father Chaminade had been at first instructed from Rome to follow a much more stringent mode of procedure than the one ordained by the new Concordat, but he never made any remarks on the subject. It was not for him to judge the actions of the Church; his duty was to

serve her as she herself ordained that she should be served.

Besides, his only ambition was to work for the good of souls, and at this very time when it was his privilege and his joy to enroll into the service of Mary a band of chosen souls, his zeal also reached out to save the poor fallen women of Bordeaux and furnish them the best means of reform. We shall now follow Father Chaminade in his work for the foundation of the "Misericorde."

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One rainy day in November, 1800, when the vineyards of Medoc had arrayed themselves in their garb of purple, and before the frosts of the winter had come to strip them of their beauty, Mlle. de Lamourous, living in solitary retirement in her villa at Pian, gave herself up to the thoughts that filled her heart. She sighed for the re-establishment of religion in France, and longed to be herself instrumental in hastening the coming of God's kingdom; she waited impatiently for that blessed day when she could again enjoy the divine consolation of the sacraments. For years she had not had that holy comfort except at long intervals, and even now, sixteen months had passed away since she had

attended Mass or received Holy Communion. During all this time her only confessor was a picture of St. Vincent de Paul, before which, for want of a priest, she made her confession in all the simplicity of her heart.

A knock at the door interrupts her reflections; she goes to open, — and she utters a cry of surprise and of joy — before her, in travelling costume, in a brown frock-coat (as the traditions of the family have it), stands Father Chaminade, her cherished guide, her spiritual father, whom she had not seen for three years! He had come back, and he was also happy to call upon this chosen soul whom he knew to be especially favored by God and upon whose co-operation in his projected works of zeal he was building great hopes. But before commencing the story of the foundation in which this lady was his auxiliary, let us learn something of her history.

Maria Theresa Charlotte de Lamourous was of a family that, for generations, had followed the legal profession. She was born at Barsac on the first of November, 1754, and educated at Bordeaux. Her mother had never allowed her to read any frivolous books but had nourished her heart and her intelligence by the reading of the Bible, and the Imitation of Christ and the Lives of the Saints. From this reading she had gained an ardent

love for a life of perfection. Without neglecting the world, for she was obliged to frequent it, and had even been much admired and sought after, she still felt so little attraction for it, that she had at one time thought of joining the Carmelites. This inclination had not been approved by her director of that period, because he thought that she was called to another kind of life. And in fact, her joyous humor, her open character, her bold and resolute temperament and her remarkably good practical sense, all seemed to prepare her for a life of the greatest activity, the precise nature of which was not yet certain. In deference to the advice of her spiritual guide, she had remained in the world, devoting herself to the practice of good works, until she would receive from God more definite indications as to her vocation.

The Revolution having deprived her family of a large portion of their fortune, she retired into the solitude of Pian, in Medoc, about ten miles from Bordeaux, where she found occasion to continue her good work of instructing the children of the Landes in their religion, and of harboring in secret the persecuted priests. Her zeal urged her to do still more, and regarding her occupation at Pian as not sufficient, she used to go down to Bordeaux and there in disguise, she visited

the prisons and brought aid and comfort to the confessors of the faith. She even succeeded in gaining admission into the Bureau of Detectives, and sometimes found out the names of the next ones to be arrested; if time allowed, she warned them and saved them from the scaffold. Twice she was arrested, and released only after severe cross-examination.

In her life we read a pleasant account of her first appearance before the Vigilance Committee. "The president of the Committee led the questioning and asked her bluntly: 'Citizeness, you are accused of hiding priests and of being of noble birth. Have you anything to say?' With remarkable spirit she answered 'That may be so, citizen, but would you first allow me to ask you a question; please tell me, what is that thing I see on the side of your cheek?'.. 'That is a funny question, but can't you see for yourself? It is a mole,' answered the president.... 'But how did that mole get on your cheek?'... 'How dit it come? you say; why! I was born like that; it came from my mother.' 'Very well, citizen',: answered the intrepid young woman, 'it is the same with me; I was born that way; it was my mother that made me noble.' The attendants laughed, and the president

dismissed her pleasantly, saying. "You may go, you are a good child'."

Before the year 1795, death or exile had removed all those whose spiritual direction she had sought. One of those priests, Father Pannetier, a Carmelite, who died on the scaffold, sent his blessing to her with these words of advice: "Give God a manly, not a womanly service." Mlle. de Lamourous made it her study to be true to this last recommendation, and to aid her in the work, God sent her Father Chaminade, who was destined to be her spiritual director until her death.

The renewal of the persecution in November, 1795, did not deprive her of the service of her new spiritual father. We have already seen how at Bordeaux she instructed the people of her house-hold to notify her of the passing of the "tinker." Father Chaminade came to Pian from time to time in the disguise of a peddler, and Mlle. de Lamourous had the privilege of assisting at his Mass which he used to say in a little room of the house, which has been piously preserved down to this day.

From the very beginning of his guidance of this virile soul who spared no pain and no sacrifice in her desire to serve God, Father Chaminade strove to lead her "to such

a state of perfection," as he says to her in his letter of May 27, 1796, "where she should no longer be subject to the commands of nature, of the senses, or of the imagination, or of her own mind, but only to the will of God which was to reign supreme in her soul." During his exile in Spain, he kept up a constant correspondence with her, reminding her that she had generously offered herself to God as a sacrifice, and which God had evidently accepted by sending her such trials and sufferings. "You understand now, my dear child, the difficulty of realizing the import of the offering that you have made of yourself, the more you try to understand it, the more will nature rebel against it; it might then defend itself like a victim that is being strangled in sacrifice. But your faith, your love for the Lamb of God slain upon the cross, the knowledge of the value of the sufferings and the humiliations which Christ glorified by His adorable passion, the justice of God which must be satisfied for your sins and the sins of others: if all these were well impressed upon your mind you would smile at afflictions which would otherwise seem great enough to crush you."

He compassionated her however in her sufferings, as we see from one of his letters to

her: "Let us raise ourselves above the things of this world: — "you, in overcoming, by the power of hope and charity, your natural impatience under affliction, and myself, by combating by faith my sensitiveness and my natural compassion. I think you love to know all, and so I must confess that if I listen to the voice of nature I commiserate with you, but if I consult my faith, I say at once: — "Theresa is happy, because she has to suffer!" It is in this connection that he makes the forcible declaration which we have already cited: "I firmly believe that those who suffer are happy; I believe it as firmly as I believe in the mystery of the Holy Trinity." Then, exhorting her to raise her eyes above the vicissitudes of this earth, he shows her that divine love is the end and aim of that holy ascension of the soul from out of humiliation and suffering. "God seems to have made you capable of loving Him much more than even the most fervent ordinary Christians love Him. What pleasure I should have to be able to commune with you on this subject! Let it suffice me, however, to give you one advice: Sound the depths of your heart, often question your soul in order to know whether it allows itself to be influenced by anything but God.... Oh! my dear child, if I only had the happi-

ness to see your heart devoted to the divine love, and interested in God alone !"

Father Chaminade was a close observer of the operations of the Holy Spirit in this soul, where his words found so true an echo, and he firmly believed that she had been placed by Providence within the sphere of his influence in order to become his co-operator in the great work which had been revealed to him at Saragossa. He had always believed that the factors necessary for carrying on his apostolic labors would be furnished by his Sodalities of young men and young women, and Mlle. De Lamourous seemed to be the instrument sent by God to aid him in the work of organizing his Sodality for young ladies.

This fond hope however, was not to be fulfilled. In December 1800, Father Chaminade was visited by Mlle. de Pichon Longueville, a lady much devoted to good works. She was wealthy and during the month of July of the same year, she had undertaken anew a work, the beginning of which dated back to the year 1764. In that year she had opened a small asylum for wayward women to which the penitents were to come voluntarily. This refuge soon became connected with the two convents, of the "Madelonettes" and of the Good Shepherd, where fallen wo-

men were committed by the magistrates. The enterprise failed, partly from the lack of experience in administration, but principally for want of a person who was willing to live at the asylum and dedicate her life to the cause. Mlle. de Pichon did not abandon her project; she took it up again in 1800, and with renewed courage, because the suppression of the "Magdalen refuge" and of the Convent of the Good Shepherd made the need of such an institution all the more urgent. Unfortunately, however, her age and her infirmities made it impossible for her to devote herself to the work with the necessary energy, and she wished to make Mlle. de Lamourus her associate.

Father Chaminade at first refused Mlle. Pichon his consent to her plan, but he soon came to understand, that God wished him to dispense with this instrument which He seemed to have reserved to work in other ways for His glory. Accordingly he relinquished Mlle. de Lamourous with the same generosity as he had before sacrificed Father Bouet in Spain.

It remained to get the consent of Mlle. de Lamourous. Her first attitude to the overtures of Mlle. de Pichon was not encouraging; of all the different varieties of charitable works, this one appealed to her the least; in

fact, the very thought of the work repelled her. She consented, however, to visit the house in St. John Street, where fifteen penitents were already lodged. No sooner was she in their company than all repugnance vanished, and she felt a great interior contentment. On their part also the penitents, who knew that they were not a docile company, said among themselves: "There is one who could manage us."

But hardly had Mlle. de Lamourous left the house when the same feeling of disgust came back again. A second visit to the home brought new consolation, but followed again by new repugnances. This happened several times. At last, one day in January 1801, oppressed by the memory of a dream in which, like St Francis Xavier, she had seen numberless souls ready to plunge into hell if no one came to their aid, she reached a decision; she ordered her carriage and drove straight from Pian to Bordeaux and to the lodging of Father Chaminade, where she at once set herself to draw up, with his aid, a set of regulations for the refuge. She then asked him to accompany her to the home of the penitents. After they had gone through the house, she accompanied Father Chaminade and Mlle. de Pichon to the door, and, without having made any previous explana-

tion, and making no further comment now, said to them: — "Good bye, I'm going to stay here." The sacrifice was completed.

The diocesan authorities, represented by Father Boyer, at once named Father Chaminade superior of the home. The office was no sinecure. The difficulties to be overcome before the work could be gotten well under way were very great. The penitents were crowded into narrow quarters, and these very circumstances exposed them to new temptations to which a few of them succumbed. The financial resources of the home were very limited; there were only the labor of the girls and alms upon which to rely, and the alms were very rare and slim, because of the general lack of confidence in the permanence of the foundation. The enterprise, which ought to have inspired sympathy, met on many sides only with mockery and contempt.

Father Chaminade commenced by appointing a committee of lady-patronesses; he soon obtained the necessary aid and was able to remove the penitents to a larger home. The situation was still far from being secure. We may judge of the poverty of the house from the state of the chapel. The antependium of the altar was only a part of one of Mlle. de Lamourous's dresses; ink-bottles decked out in

paper, served as candle-sticks; the candles were short stumps, begged by the directress from the neighboring chapels. But, for all that, Father Chaminade did not abate one jot from the solemnity of the service of the dedication. After an instruction, he blessed the head-dresses and the black neckties which the penitents were to use, and then read them the regulations which he had drawn up in concert with Mlle. de Lamourous. The next day, the Feast of the Ascension, he said Mass, placed the Blessed Sacrament in the tabernacle and had the Divine Office sung.

Father Chaminade loved solemnity in divine services, he understood the human heart, and knew that the will is often guided to good or to evil by the emotions of the heart. He therefore never failed to surround with a specially solemn ceremonial the "reconciliation" of the penitents, that is, their admission to Holy Communion. This was an important act, and the preparation for it was controlled by rigid and precise rules. The first ceremony of reconciliation took place on the 24th of May, a few days after the installation. "The first fruit of 'La Miséricorde' ", writes Mlle. de Lamourous, " was gathered by Father Chaminade, the superior of the house and the spiritual guide of Julia, (this was the name of the penitent). It was but just that

he should have the consolation of offering to God such a promising and pleasing sacrifice. Julia wept over her sins with a sorrow so real, renewed her baptismal promises with a voice so energetic, approached the Holy Table with so much confidence and love, and afterward begged so humbly to be allowed to wear the livery of the Blessed Virgin, to whom she said she owed her reform, that all those present will never forget the salutary impression that the scene left upon them."

The institution grew rapidly but the trials were not over. The Board of Control found it too hard to get enough to satisfy the needs of the house and decided to dismiss half of the penitents. Mlle. de Lamourous was present at the conference of the Board; she asked for a respite of one month, and, returning to the Miséricorde she called together the penitents and told them of the condition of affairs. "Bread and water will do for us!" they cried out "but only let us stay at the Miséricorde!" When Father Chaminade arrived a few moments later, delegated by the Board to prepare them for the bad news, he was greeted by the same words. He did not need to explain the situation; the penitents voluntarily offered to submit to all privations that he might see fit to impose

in order to put off the execution of the terrible decision at least for a month.

The help came only at the last moment, on the evening of the very last day of grace, but it came so plentifully that Providence seemed to have purposely contrived to make abundance follow close upon distress. Father Chaminade had shared all the anguish of Mlle. de Lamourous: he also shared her joy on this occasion, and a few days later he had the pleasure of informing her that the Board of Control of the Miséricorde showed larger receipts than any other benevolent organization in Bordeaux.

This closed the year 1801. The Miséricorde was firmly established, and Father Chaminade was to be its superior for more than forty years. He remained the spiritual director of Mlle. de Lamourous until her death. Every day she submitted to him the plan of her work, not only for his approbation but for his signature. In this manner she overcame the scruples which troubled her, enjoyed the true liberty of the children of God, and learnt to move and act in a supernatural sphere with such ease and assurance that one would have thought that she was no longer subject to nature. It is not astonishing, therefore, to learn that God favored her with visible graces and often rewarded her

heroic faith by miracles. Many remarkable stories are told of her in which the wonderful, if not the miraculous, was clear to every one but to her, for her humility did not seem to notice this privilege. Mgr. d'Aviau had so high an opinion of her that when some one told him that she worked miracles he answered: — "I should rather be astonished if she did not!"

Father Chaminade, who was the sole spiritual adviser of the directress, impressed upon the work of the Miséricorde two of his own characteristic traits: child-like faith in Divine Providence, and a filial devotion to the Blessed Virgin. One day when there was nothing in the house to eat, Mlle. de Lamourous said to her penitents, "Now is the time when we must hope in God, and await everything from Him alone. Let us kneel down, my children, and thank God for having nothing," and when they had done so, she added "And now, my children, out of joy and happiness at having nothing to eat, let us have a dance," and the penitents got up and danced with greatest glee. The Blessed Virgin was the mistress of the house and its highest superioress, and the keys of the establishment were placed at the foot of her statue.

The house of the Miséricorde justly chal-

lenged the admiration and wonder of every one who became acquainted with the good work that it accomplished. Mgr. d'Aviau called it the wonder of his diocese. No important visitor passed through Bordeaux without going to see the institution. Especially did it excite the admiration of those who were most competent to judge of its merits. "Your house at Bordeaux," wrote the superior of the House of the Good Shepherd in Rouen to M. Chaminade in 1839, "is something admirable; I assure you that of all the institutions that I know more or less thoroughly from close examination, it is the only one in which I felt at home; even in a work so difficult to manage and so hard to understand, the spirit of the institution and its management are such that I felt as if I were breathing my native air."

The establishment increased and developed at a surprising rate; in 1808 there were ninety penitents; in the year 1836, at the death of Mlle. de Lamourous there were three hundred, and ten years later the number rose to four hundred.,,

For the good of souls returning from sin, Father Chaminade labored as founder of the Miséricorde and as diocesan Penitentiary; we shall next follow him in his labors for those chosen souls who were desirous of consecra-

ting to the service of God under the patronage of Mary their earliest years and their first fervor in the sodalities of the Blessed Virgin.

CHAPTER V

THE SODALITIES — THEIR ORIGIN (1801-1802.) — THEIR SPIRIT.

We have already seen that the favorite form of activity of Father Chaminade, and one that called forth all his zeal was that of the apostolate of youth. He had begun this work already during the period of calm that followed the Reign of Terror, and during his exile at Saragossa it had appeared to him as his special mission. Immediately upon his return to Bordeaux, in November, 1800, he took it up again with great activity, notwithstanding his many other occupations, and he began the preparation of the elements destined to form his Sodalities.

There was a great need of a re-awakening among Christians not only in Bordeaux, but all through France; for eight years the disorganization of the Catholic worship by the disorders of the Civil Constitution of the

clergy and the persecutions of the faithful priests, had made religious instruction impossible, and the results throughout France were an appalling ignorance of the very elements of the Christian religion and a deep-rooted demoralization. What made the evil all the more serious was that, even before the disorders of the Revolution there had been a long period of neglect of religion; the impiety of the Revolution had not found a nation firmly attached to its religion, but rather a nation whose faith had already been undermined by the teachings of false philosophy and whose morals had been corrupted by scandals in higher circles.

To repair these ravages and ruins it was necessary to cultivate the youth of the land, and to have them work in turn at others; it was the young people that had to be won over to the great cause of the restoration of religion in France. It is more welcome and grateful to appeal to the young than those of the riper age, because, even though ignorant of the principles of faith, youth is seldom sceptical except by mere affectation, for scepticism is not congenial to the temperament of youth. Sad to say, youth is vicious at times, but even though it may be dissolute, it is not corrupt beyond redemption; in the heart of a young man of twenty there

is always a healthy strain that welcomes a moral regeneration. In spite of weakness and cowardice and inconstancy, it is the heart of youth that preserves that seed of optimism, that spirit of enthusiasm so necessary to do any vital work. Moreover, youth has the privilege of winning attention; when it appears upon the stage, it is at once the center of attraction; the world seems to ignore and most obstinately to overlook the activities of men of maturer age, but it is seldom indifferent to the enterprise of youth.

Father Chaminade was unusually well gifted and endowed for this kind of work; besides, he felt himself especially called, and he knew that he would succeed. We have from the pen of Father Lalanne, one of his first disciples, the record of the humble beginning of the Sodality at Bordeaux.

"The churches had just been re-opened to public worship but they were still deserted, and bore the marks of the Revolutionary ravages; the Catholics were still timid, and had been so isolated and so long excluded that, among all the men of the great city of Bordeaux who had preserved the faith, each one in going to church felt like Tobias when he went to the temple, for each one thought he was going alone. It was surely a far cry between such a condition of affairs and the

establishment of a religious society, but Father Chaminade understood the power of time and the work of patience He compared his progress to the course of a quiet little brook which makes no efforts to overcome any obstacle that it may meet on its way. It is rather the obstacle itself which, by stopping the flow of the rivulet makes it grow all the broader and deeper until it overflows the obstruction itself, and flows again peacefully on its course. The wise and zealous missionary began by renting an apartment in the center of the city in Arnaud-Miqueu Street, and transformed it into an oratory. He said Mass there and preached, and some of the faithful began to attend. He noticed two young men in the assembly; he spoke to them and found that they were not acquainted with each other; he invited them to visit him during the week to make acquaintance and to agree on certain exercises in common. The two young men welcomed his invitation, and he asked them each to find a proselyte and come back to him. Soon there were four men and they increased the number to eight by the same means; and in a very short time there were twelve, all animated with the best of intentions. Starting with this number, which one might regard as mystical and of good omen, Father Chaminade carried on

a real apostolate, and met with such success that the chapel no longer sufficed to hold the crowds."

This humble chapel located in the third story of a house at No. 7 Miqueu Street was dedicated to Mary Immaculate, and it happened that the 8th of December, 1800, the feast of the Immaculate Conception of the Blessed Virgin Mary, was the first celebration of the rising Sodality. It was not until the 2nd of February, 1801, when the twelve first sodalists gathered about the altar of the Blessed Virgin and vowed an inviolable fidelity to her, whose name they were to bear and whose standard was to be their rallying-point. The formula of their promise read: "I, servant of God, child of the Holy, Catholic, Apostolic and Roman Church, dedicate myself to the service of the Blessed Virgin and to the cause of her Immaculate Conception. I promise to honor Mary under the title of Mother of Youth and to make her honored by others as much as is in my power. May God help me and His Holy Gospels."

The new Sodality comprised two professors, three students, three clerks, one theological student and three laboring-men. One of the students died a few days after the act of the consecration, and his place was taken by a priest, Father Pineau, the secretary of

Father Chaminade for the administration of the Diocese of Bazas. The members came from very different classes of society, but they all united under the bond of Christian fraternity. In the formation of their association, the disparity of their position in the world counted for nothing; they had taken into consideration only their character of children of the Church and servants of Mary.

On the 8th of February the Sodality chose as prefect Louis Arnaud Lafargue, the same one whom Father Chaminade had employed when he asked to have his name struck from the list of émigrés. The young man was so overcome by this unexpected honor that, in his modesty he could reply only in the words of his favorite ejaculation, "May the Holy Will of God be done, praised and eternally exalted in all things!" This prayer which, some years later, was favored with an indulgence by Pope Pius VIII, struck the sodalists as a most appropriate sentiment; they were charmed with it and adopted it as one of their formulas of prayer, and from that day required it to be repeated by every one that was elected to any office in the Sodality.

Good example is as catching as bad example. In a time when religion had been barely tolerated, when the authorities looked upon the ceremonies of worship as mummery,

and when the minds of the people, at least of the men if not of the women, were imbued with all the prejudices of a skeptical philosophy, the young men of Bordeaux, who had the reputation of being frivolous, lovers of pleasures and fashion, could be seen flocking to the oratory, defying human respect and proud to have themselves introduced to the chaplain of the Arnaud-Miqueu Street. The hearty, paternal welcome which they received gained them completely; they enrolled their names as aspirants in the new Sodality and awaited eagerly for the time when they should be admitted to the final act of consecration.

On the 15th of August there were forty sodalists; on the 8th of December following there were sixty. The aspirants were so numerous that there was a special officer called the "initiator" whose work it was to instruct them in their religious duties, to exercise them in the usages of the Sodality and to prepare them for the final reception.

These aspirants, like the original members of the Sodality, came from every class of society. Sons of great merchants and vessel-owners were shoulder to shoulder with petty clerks; professors and students associated with jewelers, bakers, tailors, and coopers. They were all children of Mary, gathered under

the same director, guided by the same instructions and taking part in the same reunion. It was a touching example of Christian fraternity, which was made all the more conspicuous by the presence among these young men of several prominent priests of Bordeaux. In the very first year of the foundation, 1801, we find in the "Register of Persons Received into the Sodality of the Blessed Virgin Mary" the names of Rauzan, Vlechmans, Décube, and John Boyer, all priests. Father Rauzan was a famous orator, who later founded the "Missionaries of France;" he was very much attached to Father Chaminade and worked in harmony with him; he was inspired with the same ardent longing for the moral regeneration of France and cherished a like devotion to the Immaculate Conception. Father Vlechmans was a former Lazarist, and had been a companion of Father Chaminade in peril and persecution during the Reign of Terror; later he was made Superior of the Grand Seminary of Bordeaux, and directed several great works especially the "Reunion of the Sacred Heart." Fathers Décube and Boyer were among the most zealous of the parish clergy in Bordeaux.

The 2nd of February, 1802, the anniversary of the first ceremony of reception into the Sodality, marked the end of the first year of

the work, and furnished a term for reckoning the progress of the Sodality. There were 99 professed members, and they petitioned their director to complete the hundred by admitting one of the aspirants. Serious-minded people were much impressed by such a success, especially as it was only one of the many enterprises of Father Chaminade.

Since the 25th of March, 1801, he had organized a Sodality for young ladies similar to his association for young men. Their meetings were held in the same chapel but at a different time, and he inspired the young ladies with the same pious enthusiasm. Mlle. de Lamourous had accepted the title of President of the Sodality, and she gave Father Chaminade the same hearty concurrence in this work as she herself was receiving from him in her administration of the Miséricorde.

Father Chaminade also admitted into his two sodalities a certain number of married men and women, although he had no intention of devoting himself to them in the same measure as he took care of the young people. They were only a chosen few, and they assembled less frequently and had no special services on Sunday at the oratory. The principal object of this association was to edify the younger members and to aid

them. After their own personal sanctification the most important duties of the married people were mentioned in the regulations: — "The increase of the sodalists in number and perfection should be their constant solicitude; nothing that could interest the young people should be foreign to them; and it should be their work of predilection to give the younger sodalists edification in piety and look to their interests in civil life." The name of "Affiliation of Fathers of Families" which was given to the society shows that it was a sort of complement to the Sodality. Every trade and profession from the lowest to the highest, was represented in this affiliation, and here again was realized that ideal Christian fraternity which characterized the Sodality for young men. Some of the priests affiliated to the Sodality, among whom were some far advanced in age, and others who occupied high positions in the Church, attended the meetings of the "Fathers of Families." Among these ecclesiastics was the venerable Father Lacroix, who had managed a flourishing association of young people at St. Columba before the Revolution and who thanked God for seeing the work taken up anew by Father Chaminade; Father John Boyer, the administrator of the Archdiocese of Bordeaux

during the Revolution, and several other influential parish-priests of the city.

The association of mothers of families took the name of "Ladies of Retreat" from their practice of making a spiritual retreat one day in each month. The first ones that held office in this society for ladies seem to have been Mesdames Fourniol, Pitras and de Noiret.

It was not astonishing that Father Chaminade should give way under the weight of these multiplied labors. When he presided at the celebration of the 2nd of February where the number of professed sodalists had reached one hundred, he had just recovered from a severe illness. Father Fabas, his principal sub-administrator for the diocese of Bazas, remonstrated with him for not taking more care for himself: "I am very sorry to hear" he wrote January 29, 1802, "that you were sick and still only convalescent. I hope that you will soon be well again and beg you to take better care of yourself, and moderate your excessive zeal, else you will deprive the Church of the remarkable good that you are doing by your continual labors." The annexation of the diocese of Bazas to the Archdiocese of Bordeaux and the arrival of the new Archbishop, Mgr. d'Aviau, relieved Father Chaminade of the heavy burden of administration.

Mgr. d'Aviau was vicar-general of Poitiers his native city, when he was appointed to the Archiepiscopal see of Vienne at the outbreak of the Revolution. Hardly had he been installed when he had to go into exile. He spent some years in Italy but returned to his diocese long before peace was definitely confirmed. He was evangelizing the mountaineers of Ardèche when a letter from Portalis reached him informing him that he was the probable appointee to the archdiocese of Bordeaux. The tranquil life of a less important diocese would have been much to his taste, but the government threatened Cardinal Caprara with the nomination of the notorious Constitutional Bishop Lacombe and to prevent this unwelcome issue, Mgr. d'Aviau sacrificed his preferences, and accepted the proferred position.

He came to Bordeaux with the reputation of a saint; to the experience of a man of sixty-six he united that moderation which characterizes superior minds and which would be so necessary at that time in a city where the Constitutional priests were trying to make trouble, and where one of them, the parish-priest of Saint Seurin had declared in the pulpit that if he were ordered to quit his parish he would yield only to force.

The new Archbishop made his solemn

entry into Bordeaux upon the 25th of July, 1802, and on the 15th of August following he took formal possession of the Church of Saint Dominic, which was to be the pro-Cathedral until the old metropolitan Church of Saint Andrew should be cleared of the trappings of the farcical Revolutionary service, and be properly prepared for Catholic worship. In one of the services which attracted a great crowd, the prelate noticed the fervor and the enthusiasm of the young men of the Sodality; it consoled him greatly because in these young men he saw a welcome assurance of a better future; however, he was not surprised because he knew who was the leader of this movement. When passing through Paris the new Archbishop had met his predecessor Mgr. de Cice and had several interviews with him on affairs in Bordeaux. On several occasions, when the conversation turned on Father Chaminade and his apostolic co-laborers during the Reign of Terror, Mgr. de Cice had exclaimed "What men! or rather what angels these priests are! They did an immense good in my diocese!"

The vicars-general Fathers de Laporte and Father Boyer, had not failed to call the attention of the former Archbishop to the work of Father Chaminade, and to the new Archbishop they spoke of him in the following

terms: — "Father Chaminade has remained seven years in Bordeaux, where he did heroic service; he is highly respected by all for zeal and virtue, and is able to do a great deal of good; he merits distinction in every regard." They called the attention of the new Archbishop to the fact that, of the five religious activities then existing in Bordeaux, the two most flourishing and most fruitful in good results, the Sodality, and the "Miséricorde" were under the direction of Father Chaminade, and the three others were closely associated with him. These were the "Providence" administered by the same bureau of Charity as the "Miséricorde"; the "Reunion of the Sacred Heart", of which he was one of the founders, was under the direction of one of his sodalists and his intimate friend, Father Vlechmans; and the "Association of the Sacred Heart" was managed by priests of his Company, Fathers Rauzan, Micheau and Momus. Now that the dioceses were re-organized, Mgr. d'Aviau feared that Father Chaminade might return to his native city Perigueux. But the see of Perigueux, united with that of Angoulême, ad been given to the notorious Lacombe. Father Chaminade did not hesitate between the former Constitutional metropolitan of the Southwest and the venerable Mgr. d'Aviau. Besides, he

had interests in Bordeaux which were too precious to abandon; he felt that his mission lay in that city. While his friends about him were urging that the most honorable positions were not above his merit, he had but one desire, to remove from himself everything that could prevent him from devoting himself entirely to the mission which he looked upon as specially confided to him by the Immaculate Virgin. The work of the Catholic regeneration of the diocese called for a corps of auxiliary priests distinct from the parochial clergy, and whose mission it was to gather the sheep and return them to their shepherds. In virtue of his title of Missionary Apostolic, Father Chaminade considered himself as especially entrusted with this work by the Sovereign Pontiff himself; he had only asked to continue it by the efficacious help of his sodality and by the other works which one by one gathered about it and completed its action.

No one could understand and appreciate this position better than Mgr. d'Aviau and he approved of it; in spite of the two hundred parishes without pastors, he considered the apostolic ministry of Father Chaminade more useful, and left him full liberty to devote himself to his chosen mission.

Still he could not overlook the services of

one who had administered the diocese of Bazas, who had brought back a large number of the Constitutional priests to their duty, and who had already done such great good in Bordeaux by his pious confraternities. Accordingly in reorganizing the chapter of his metropolitan church on June 27th, 1803, Mgr. d'Aviau named Father Chaminade a canon of the Cathedral; this testimonial of esteem was singularly enhanced by the confidence of which the holy Archbishop gave multiplied proofs to the director of the confraternities.

Father Chaminade was now free to devote himself entirely to his work of predilection. As early as 1803, he had the happiness of seeing his Sodality "comprise all that was best and Christian in the city" in the words of a contemporary, Father Rigagnon, later parish-priest of St. Martial in Bordeaux.

Although the civil authorities were decidedly hostile to associations of all kinds, they took no umbrage at the Sodality, thanks to the care which Mgr. d'Aviau had taken to set it in such a light before the Ministry as would make it acceptable. Without going into details as to the spirit which animated the Sodality, the prelate, after having called attention to the service which it had already rendered in the matter of public morals, concluded by saying: "This association deserves

to be encouraged even from a political point of view and for the sake of public order, quite as much as from the stand-point of religion!"

In strict accord with the government regulations and blessed by the diocesan authorities, the Sodality could not wish for any higher approval than that of the Holy See. Father Chaminade now asked for it. His Sodality bore the same name as a confraternity of artisans directed by the Capuchins before the Revolution, and to which Rome had granted important privileges. These favors were no longer available since the confraternity had disappeared, and Father Chaminade petitioned to have them transferred to his own Sodality. His petition, approved by Mgr. d'Aviau, was sent to Cardinal Caprara the representative of the Holy See in Paris, who had received very comprehensive powers for regulating the affairs of the Churh in France. On June 2nd, 1803, the Cardinal wrote to Father Chaminade that the concession to the earlier confraternity of the Capuchins should conserve its full efficacy in favor of the new Sodality and that it was applicable, "in the same manner and to the same extent."

The Sodality sanctified its members and transformed them into zealous apostles; it effected a wonderful good in Bordeaux by

its direct action and in distant places by the Christian emulation which it awakened. All those that studied the workings of the Sodality were impressed by its truly Catholic spirit, and still had also to confess that there was about it something new, a power which gained souls, a spirit of propagation and of conquest that were simply extraordinary. We shall explain the reason of this success.

Men, who wish to remedy the evils of their country and of their time, are sometimes exposed to a temptation which deludes their wisdom and paralyses their efforts because, in order to cure present evils, it seems to them natural and prudent to employ means which proved efficacious in former times. "What succeeded once will succeed again" they say, but forget what is still very essential: "on condition that the same remedy be applied to the same case." Now the world is always moving; human society is subject with time to slow evolutions or to sudden crises, which modify its constitution, its structure, its complexion. No doubt, indeed, in spite of the efforts of time, there remains something identical both in human society and in the malady that affects it, but in this element of identity the course of time brings variations, and often to such an extent that, if we do not reckon with the changed conditions, the

effectual remedy of other times may today be useless or even harmful.

Father Chaminade was a theologian and a canonist; he was also mindful of the lessons of history; his knowledge was based on sound principles, and by temperament he was no lover of novelty in religion but was rather attached to tradition. At the same time, however, he had a remarkable consciousness of the real state of affairs in which he lived, and he did not believe that political revolutions were always the reflection of changes that had taken place in the depths of national life. Even if he had once believed it, the successive enthusiasms of the French nation for varying forms government which he himself had seen follow each other so rapidly would long ago have disabused him. Still, he believed in social transformation, and among the many he had seen in his own day he recognized some as decisive and which would have to be reckoned with; he knew that in order to influence one's own era a person must be of that era. "Where is the wise man," he said, "who does not see that the levers which move the moral world need a change of fulcrum? Other times, other manners."

Now one of the new conditions to be reckoned with was the need which most of the nation felt of a more effectual collaboration

in national life among all Frenchmen irrespective of their position in society. The peculiar kinds of equality relished by some of the Revolutionaries might not be acceptable to all, but it was none the less true that the Christian idea of confraternity should come to honor again. Since the Renaissance the exclusiveness and the prejudices of aristocracy had invaded even pious assemblies; under the old system there had been confraternities for the different classes of society, one for the masters, one for the servants; one for men of education and one for the illiterate. To Father Chaminade this was a denial of the Christian spirit. "Religion" he said, "in her places of worship and in the distribution of her sacraments was never meant to be so narrow and severe."

Accordingly, in principle as well as in fact, Father Chaminade opened his sodalities to people of all stations in life. Any one who asked to become an aspirant told his trade, his employment, his profession, and this declaration determined only the division and the section in which he was enrolled. There were two divisions, professions and trades, and in each division there were as many sections as there were classes of professions or trades. This was done to facilitate enrollments; the laboring man and the stu-

dent, the merchant and the lawyer, all were glad to attend the Sodality meetings, because each one was sure to find comrades and colleagues; this was only a means of making introductions and acquaintances easier and more welcome, but once the introduction was made, each one stood on the sole ground of member of the Sodality, and in all his relations with his fellow members he was first and last a child of the Church, a servant of Mary Immaculate. By this method of introduction, the wise founder fulfilled his idea of "Union without Confusion" and thanks to this abounding fraternal charity the Sodality realized the words of the Acts of the Apostles concerning the first Christians: — "And the multitude of believers had but one heart and one soul." (Act IV, 32.)

This result will appear all the more noteworthy if we remember that, while the nation was just emerging from a period of equality with a vengeance, when each one was obliged by law to address every one in the familiar terms of "tu" and "toi", the old desire for a distinctive rank and station in life was beginning to reassert itself among all those who thought that they had a right to some sort of nobility; there was a tendency to rebuild the barriers between class and class; both the rich and the poor were jealous and dis-

trustful of one another: the rich were still afraid lest people would not believe that the Revolution and its doctrines were things of the past, and thought they deserved more respect; the poor had a suspicion that the rich were trying to humiliate them as a sort of revenge.

The Sodality was free from this element of discord. The very distinction which Father Chaminade thought it best to preserve only conduced the more to the spirit of fraternity. The regulations required indeed, among other details, that the two divisions should enter the chapel separately, one before the other, and that each section of the divisions should have separate places. But these regulations became dead letters from the very first day: young men of the higher classes would not think of wounding the susceptibilities of their companions and mingled with them indiscriminately in the chapel and elsewhere. The reverend director did not complain, for he was only too happy to see that he was so well understood. From this free intermingling of all classes there resulted a mutual esteem and cordiality which helped to remove many difficulties. Thanks also to the mutual contact of young men of good habits and of happy dispositions, developed by different kinds of education and among different surroundings,

there likewise resulted a sort of pleasant interchange of qualities and virtues.

The Sodality was therefore a beneficent center radiating true fraternity; it united in a firm and sincere friendship the representatives of classes that were naturally opposed by interest, and that were rather inclined to war than to harmony and peace. This was the first characteristic of the Sodality.

There was also a second striking peculiarity. The Sodality had all the attractions of an association where friends meet from a motive of piety and each one retains his individuality; it was not a confraternity ruled by an external authority imposed by officials. Father Chaminade was the master, indeed, and he was the only one, and every member knew it and was glad of it, but he exercised his authority as little as possible. He owed his great influence, not to the mechanical organization of the work, but to his own personal ascendency as director; he was entirely devoted to his disciples; he looked upon the Sodality as their work as well his own and welcomed their collaboration, not only as an aid, but as a real necessity. He expressed this belief very aptly in his saying: "The old confraternities were schools where virtue was taught by instruction; the Sodality of today is a place where virtue is

inculcated rapidly by means of example." Every sodalist considered himself responsible not only for his own conduct but also for the well-being of the association, and every one attested this feeling of responsibility by a devotedness ever ready for any labor, and ever willing to make any sacrifice to assure the welfare and success of the Sodality.

The third characteristic of the Sodality was a spirit of apostolic zeal. "The spirit of zeal and apostleship," wrote Father Chaminade, "is one of the characteristics of these new foundations. In the old confraternities the main object was to keep the members in the way of good mutual edification. But in our days, in this era of renewal in which we find ourselves, religion requires a great deal more of her children. It requires them all to aid her ministers in their zealous labors, and, guided by their prudence, to relieve them and to carry on a part of the work themselves. This is the spirit that is encouraged in the new societies. Every Sodality director is a permanent missionary, and every Sodality is a perpetual mission." To train apostles, both ecclesiastic and lay, to inject into society a regenerating leaven which should spread, and permeate the entire mass, if possible, was the object to be attained. The Sodality was open to all classes, but it had no desire to grow

by individuals who came to seek merely their own profit, all spiritual though that profit might be; the Sodality was to be a militant and a conquering band of chosen souls, and any soul which was not kindled by the fire of apostolic zeal was not a proper and acceptable recruit for the Sodality.

It was for this reason the director labored to make all his disciples men of faith, and encouraged them also with all his might to acquire a thorough religious instruction. Instruction, indeed, was one of the characteristics of his method. He believed that in this age, one of philosophy and of reasoning, of criticism and research, the faith of the "charcoal-man" was no longer sufficient, and that mere sentiment is a very poor support for religious convictions that must withstand both the temptation of licentiousness of morals and the license of the mind. He took care therefore to give to his sodalists both in his instructions and in his conferences, as complete a religious education a possible. The "introducer" of aspirants was required to train them in their religious practices; the prefect of each section regarded it as one of his most important duties to visit the members of his band, to aid them in their study of religion by getting them books suitable to their intel-

lectual aptitude, and the reading of good books was strongly recommended.

The sodalists were therefore prepared for their work of gaining souls to God: they applied themselves to it within the bosom of the Sodality by a mutual encouragement in good; they also spread the good work to outsiders, either by attracting their attention to the practice of religion or by trying to fortify them against human respect, that greatest of all dangers for young people living in the midst of a world indifferent or hostile to religion. But the means most recommended was the apostleship of good example and of prudent good words, within each one's circle of activity, whether in the family, in the shop or office, an humble and modest work indeed, but one of the most fruitful, and, sad to say, one of the most neglected.

We can now well understand why Father Chaminade did not cultivate the dominant and the governing classes alone; he saw that their ascendency over the great mass of the people had been greatly diminished, especially their moral influence, and he knew that it would continue to dwindle more and more, while he felt that the larger classes in society were steadily gaining a definite place and a decisive action in the management of public affairs, and he thought it necessary to place

within the reach of this new force the advantage of religious training which it would need in order to make itself equal to the role for which it was slowly but surely preparing itself. We can also see why he associated priests with laymen; it was a strange and unusual practice in confraternities of this kind, but it proved to be a most fruitful source of good, and was absolutely necessary to assure definite results, because without the priests, the apostolate of laymen is deprived of the assistance of the Church which is the divine depository of doctrine and sacraments; while on the other hand, without the cooperation of the laymen, the apostolate of the priests remains almost sterile in many places where prejudice shuts the door on all ecclesiastical influence. Truly, these were the ideas of a precursor, the views of a seer; they were not thoroughly understood by the men around him, even in the ranks of the clergy but they were accepted sufficiently to produce some immediate and practical results, and he had the pleasure of seeing them incorporated into the religious institutes which were to come forth from the Sodality like a fruit from its flower. The last of the prominent characteristics of the new associations was devotion to Mary Immaculate. Father Chaminade, in summing up the essential char-

acteristics of his Sodality, defined them as follows: — "The Sodality is a society of fervent Christians who, in imitation of the Christians of the early Church, try by means of their frequent re-unions to have but one heart and soul, to form one great family not only as children of God, brothers of Jesus Christ, members of His mystical body, but also as children of Mary by a special consecration to her service and by an open profession of faith in the doctrine of her Immaculate Conception."

And, in effect, this devotion to the Immaculate Conception was not a mere pious intention of placing the Sodality, like other confraternities, under the patronage of the Queen of Heaven; it was much more; it was a complete plan of action, and it expressed in living form the very spirit of the association. To the members of the Sodality, the Immaculate Mother was a model of purity, the beau-ideal of moral integrity, of sanctity held up before the eyes of youth, and the little white ribbon worn by every member was a constant reminder to remain worthy of her to whom he was dedicated. The Immaculate Mother is also the Virgin most powerful, victorious over hell; the Mother of the Redeemer promised to our first parents; she is a symbol of the triumph of truth over

error, of virtue over vice. She is the very embodiment of the combats of the apostolate in all times and places and in our own times more than in the past. Such at least was the presentiment of Father Chaminade, and the history of the past hundred years has amply confirmed the truth of his impression. He planned, therefore, not merely to place his sodalists under the protection of Mary but to dedicate them to her special service, to offer them to her as faithful and devoted soldiers who should triumph in her name. "The new associations," he used to say, "are not confraternities founded merely in honor the Blessed Virgin; they are rather a holy militia enrolled to fight for her honor and in her name and who will combat the powers of hell under the banner of her who first crushed the serpent's head."

These were the principal characteristics of the new Sodality. We shall next see how a body so well organized and so prudently managed went about its work.

CHAPTER VI.

THE SODALITY UNDER THE EMPIRE. — THE MADELEINE (1804.) — THE REVIVAL OF RELIGION IN BORDEAUX (1804-1809). — THE IMPERIAL GOVERNMENT SUPPRESSES THE SODALITY (1809-1814).

Pope Pius the VII had granted an extraordinary Jubilee to the people of France, and during the Lent of 1804, Mgr. d'Aviau had this jubilee proclaimed and preached in all the parishes of his diocese. "Never before," said an eye-witness, "had the clergy of France worked with greater zeal." Father Chaminade and the priests of his Sodality, especially Fathers Rauzan, Drivet and Bouny, took a great share in these labors.

The results of the Jubilee were very consoling. The Sodality gained a great increase of membership, and soon outgrew its temporary quarters. It needed a larger location, as well as one more in keeping with its growing importance, and it was the Archbishop himself who provided the relief.

On the 14th of August, 1804, he designated the Madeleine as an auxiliary chapel and appointed Father Chaminade in charge. The Sodality entered into possession at once, and the feast of the Assumption was celebrated in the new home.

The Madeleine, situated in the very heart of the city and still removed from the noise of the metropolis in the quiet Lalande Street, was admirably suited to its new purpose. Before the Revolution it had been the chapel of a refuge for Magdalens. The nave of the church was large and unobstructed by pillars — a very desirable advantage for large meetings, — while the chapels of the transept furnished additional room. At one side of the sanctuary opened out a large choir formerly used by the religious in charge of the institution, and directly above this choir was another room of the same generous dimensions. The architecture was in excellent style, the lines harmonizing with beautiful effect.

The Sodality was more before the public eye in its new locality, and gave correspondingly more edification. The very sight of these young men, virtuous, without ostentation, believing, without superstition, was an example all the more effectual as it was the more rare. Defying human respect, they

went to Holy Communion every month either at the Madeleine or in their parish church. They took part in religious processions and in public worship; their very presence and their exemplary bearing were a living sermon. The religious services at the Madeleine bore a characteristic impress of piety. There was an edifying and touching practice before the Mass on Sunday. When Father Chaminade arrived at the altar for Mass, the three first officers of the Sodality stepped forward and placed in his hands the register containing the names of all the Sodalists, while the prefect said to him: "Reverend Father, these young men, devoted to the service of Mary, ask the aid of your prayers; may their names, now laid upon the altar of the Lamb of God sacrificed for our sins, be also written in the Book of Life!" The book remained on the altar during the entire sacrifice of the Mass.

However, it was the Sunday-night meetings that were especially remarkable; in fact, they were of a really extraordinary character; presenting as they did a spectacle that was altogether unusual and entirely unexpected, they made a deep impression, even upon the merely curious, and often resulted in conversions. Let us describe one of these meetings.

Night has set in; the Madeleine is all

ablaze with lights; the Blessed Sacrament is taken from the altar and placed in the repository of the choir-chapel. Two tables are placed in the sanctuary, one on the Gospel side, for the reverend Director of the Sodality and his fellow-priests who are dedicated to the service of Mary; the other on the Epistle side, for the prefect and his assistants. The sodalists occupy places in the nave of the church according to the order determined by the officers. If any elderly visitor attends, and is worthy of some distinction, a place of honor is given to him near the sanctuary railing. Seats in the rear of the church are free for the many visitors that are always anxious to attend. There are ushers who are charged with the duty of introducing persons of distinction who might wish to honor the assembly by their presence. Mgr. d'Aviau often comes to surprise the dear young ones of his flock; he has his special seat in the chancel between the director and the prefect, but he does not preside; in fact, neither does the director himself, for the young people are at home in their assembly.

The prefect opens the meeting with the prayer "Veni sancte;" then a few songs are sung, sometimes both words and music being the work of the sodalists; the secretary announces the name of the saint that is proposed

for patron during the week just begun, giving at the same time a sketch of his life and of his characteristic virtues, leaving upon all minds the impression of a model worthy of imitation. Some of these sketches have been preserved and they are remarkable for their fidelity to history.

A recitation or a song relieves the strain of mind and prepares it for the most important part of the program, the discourse, which is to be read by one of the sodalists. Sometimes it is a layman, sometimes a priest; the honor is open to both indifferently, but it is generally a layman who instructs his fellow-sodalists, because the purpose of the discourse is always religious instruction, although under greatly varying aspects. Sometimes, to give greater animation to the subject, the discourse takes the form of a dialogue. In the choice of subjects the variety is still greater; Apologetics, Morals, History secular or ecclesiastical, the religious life, all have their turn. The popular questions of the day, the prejudices of the times are also treated. At another time it may be the death of some member of the Sodality that furnishes an occasion for a eulogy of the departed.

The manuscripts of some of these discourses are still in existence; they give evidence of a thorough information and often of a

real eloquence. Each one bears marks of originality; they are not discourses written by the director and retailed by his disciples; by no means. The sodalist who gives a discourse is also its author, and it is the conviction of his ripe reflection which he tries to communicate to his listeners. Of course, prudence required that Father Chaminade should revise these discourses before they were read, in order to make sure of the soundness of their doctrine and the propriety of any allusions, and he prudently determined to assume all responsibility for these public utterances in order not to expose himself to criticisms that might be made by the ecclesiastical or civil authorities.

There was also a very striking ceremony that marked the close of the retreat given at the beginning of every winter. Every evening for a week, men of good will, sodalists or ordinary Christians, came to hear an instruction on the fundamental truths. On the evening before the closing, Father Chaminade invited all those who had made the retreat to renew their baptismal vows in a solemn manner; then on the last evening, in order that all the merit of success obtained in these blessed days should redound to the honor of Mary Immaculate, he consecrated to her the fruits of the retreat. In a touch-

ing ceremony, which he called "The renewal of the alliance with the Blessed Virgin" the attendants were exhorted to seal and confirm their good resolutions by an act of consecration to the Mother of God. One of the attendant priests gave a short discourse on Mary, and, in the name of the whole assembly, read the formula of the "alliance;" the reverend Director then received the prefect and his assistants at the steps of the altar, where they renewed in the name of all the sodalists present, their special consecration to Mary Immaculate. Hundreds of confessions and communions were the fruit of these days of labor.

The pious exercises for the young ladies of the Sodality took place in the same chapel at different hours from that of the young men; they were equally edifying, and equally well attended.

It is easy to understand to what an extent all these means, adroitly combined and carefully adapted to the end in view, would serve to restore and to plant deeply in the heart, those doctrines of faith and those principles of morals which mark a serious and profound spirit of Christianity. But the real cause, after the grace of God, of the fervor which reigned in the Sodality, and which made its activity so far-reaching, was

the personal devotedness of the director to each one of his sodalists. In sketching the ideal director of a Sodality, Father Chaminade unwittingly drew a picture of himself. "He must always be at home; his door must be open to every comer, and his time must be at the disposal of every caller, as if the latest affair were the only one. . . . . If he does not offer himself to all with this entire and complete devotedness, I venture to say that he will never succeed and that his sodality will not last but will only languish." Here he reveals to us one of his own great secrets of success; his solicitude to hold himself at the disposition of every one; and this was so well known by every body, that it was the common report that he never left his rooms.

He himself heard the confessions of most of his sodalists; the priests of the sodality were at the disposition of others. He guided some chosen souls in the practice of the evangelical counsels, but the far greater number he led along the ordinary paths of virtue, with a wise and prudent direction, uniform in general principles, but skilfully adapted to each particular case, and calculated to confirm them in the profession of a true Christianity, based upon a firm, living and

active faith, that source of all virtues, of all true apostleship and of all good works.

Father Chaminade had purposely accentuated the spirit of zeal and apostleship in his Sodality rather than a spirit of mutual assistance and the works of mercy, because the very purpose of the Sodality required him to do so. Nevertheless, he recommended to all his penitents the works of mercy; he especially encouraged them to mutual assistance, given in that spirit of charity indicated in the Holy Scripture. If a sodalist fell sick and was alone, his fellow-sodalists took turns at his bed-side day and night. If a member died, all the sodalists of his division attended the funeral, and a solemn service was celebrated for him at the Madeleine in presence of the whole Sodality.

Works of charity were also undertaken in favor of those not belonging to the Sodality. The sick were visited, either at the hospital or at their homes; the poor were comforted and supported, and, in order to give honor to Jesus Christ in the persons of his poor, places in the sanctuary were always reserved for two poor people at all the solemn services of the Madeleine. Young men and women rivalled one another in their zeal to relieve the necessities of their neighbors. However, we need not rest any further on these mani-

festations of a true Christian spirit, because such works of charity were not peculiar to the Sodality at Bordeaux, but were common to all pious confraternities.

By thus cultivating virtue among his disciples, teaching them to raise themselves above their own interests, and devote themselves to the service of God and the salvation of souls, the zealous director had succeeded within a marvellously short time in imparting to his Sodality a wonderful fruitfulness. Fervent members were soon leaving one by one, or even in groups in every direction to engage in labors of religious restoration which France needed so much; Father Chaminade never thought of holding them back; on the contrary, he was the first one to show them the way and to encourage them in their new enterprises.

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The convents reaped the first fruits of the Sodality for Young Ladies. From the year 1801, and the movement continued for several years, many young ladies of the Sodality joined the Sisters of Providence, the Sisters of the Miséricorde, of the "Reunion in the Sacred Heart" or the "Daughters of the Sacred Heart." Father Chaminade and his friends had a large share in these foundations. The

older communities which had been re-established after the Revolution, such as the Ursulines, the Sisters of St. Vincent de Paul, the Ladies of Nevers, and the Carmelites, also received their share of candidates. Even distant institutions were re-enforced by new subjects from Bordeaux, for, in the register of the Sodality for Young Ladies we frequently find names followed by such notes as, "Religious at Poitiers," "Religious at Pons."

In aiding the Daughters of the Sacred Heart and the Reunion in the Sacred Heart Father Chaminade was lending a great help to the work of Christian education, because in the schools of these two communities there were some six or seven hundred girls. On the other hand, however, nothing at all had been done for the Christian education for boys, and the clergy were at a loss how to supply the need. There were not more than a dozen schools for boys in Bordeaux, and these were in general badly managed by incompetent teachers who were poorly equipped in religion; besides, they were all pay-schools and were closed to the lower classes. "The poorer children," writes a contemporary, "roamed about the city in disorderly bands, insulting the passers-by, annoying old people, pillaging along the wharves, and wandering all over the neigh-

boring country, leaving afflicting marks of their ravages everywhere." In the city-parks and in the vicinity of Chateau-Trompette, they often had pitched battles where blood flowed and were the police had to intervene.

Father Chaminade looked about for some means to remedy this state of affairs. He had already established, for boys from eleven to sixteen years old, the remarkable little society of "Postulants" who were preparing to enter the Sodality. Their number increased rapidly; in a short time the older members were able to take a few hundred of these postulants every Sunday to the Villa St. Lawrence where they spent the day in games and in the shade of the trees; the Sodalists also entertained the boys with useful talks and instructed them in their religion of which they were sadly ignorant.

Much more than this was needed, however; the Society of the "Postulants" could not reach more than a very small portion of the children of Bordeaux, and schools were needed, both free and Christian at the same time.

Two prefects of the Sodality, Louis Arnaud Lafargue, whom we already know as an intimate friend of Father Chaminade, and William Darbignac, were anxious to dedicate their lives to the work of the free Christian

instruction of the poorer classes. The two men were old friends, closely associated ever since the wars of the Republic. They had served together in the army of the Pyrenees; both had been severely wounded in Spain, Lafargue at the very beginning of the war, and Darbignac at the entrance of the French into Tolosa; Lafargue had been sent back to France at once, while Darbignac had been left for dead upon the field, and he ascribed the saving of his life to the special protection of Mary whose scapular he wore. They were among the very first and most devoted disciples of Father Chaminade; Lafargue had been associated with him ever since 1796, immediately after his return from military service. Both young men were engaged in business, and their prospects were bright and promising. But the instructions and the example of their director, as well as the hidden movements of grace, attracted them to a higher ideal in life and they lent a willing ear to these inspirations. In 1804 they asked Father Chaminade to make a retreat of several days under his direction, for the purpose of studying the question of their vocation. Father Chaminade welcomed them to the Villa St. Lawrence, and there, in solitude and prayer, they resolved to give up their worldly career and devote themselves

to the, education of the poor. Lafargue was thirty-five years old and Darbignac thirty-three.

Father Chaminade thought that the best rule of life to give them was that of the Brothers of the Christian Schools, especially as Lafargue had been a pupil of the Brothers, and felt a strong attraction for their Society. He therefore sent to Toulouse for a copy of the Rules, and Lafargue transcribed them entirely in his own handwriting. The two new teachers at once opened a little school in Etuves Street; it was practically a free school and was crowded from the very first day. Mgr. d'Aviau was delighted with this beginning, and publicly praised the two teachers for their devotedness as well as for their skill in teaching the principles of Christian doctrine.

Upon the re-establishment of the Society of the Brothers of the Christian Schools at Lyons, Father Chaminade invited two of the religious to Bordeaux, and in 1806 he started at his Villa St. Lawrence the first regular novitiate since the Revolution. Mgr. d'Aviau appointed him Superior of the new community; the Sodality of the Madeleine furnished the novices, and Father Chaminade assumed the spiritual direction. This novitiate increased in such numbers that, by 1811 it had outgrown the limits of the Villa St.

Lawrence, and larger quarters had to be sought. As Bordeaux was not a center of a district of the Society, but dependent on the Visitor from Toulouse, the novitiate was transferred to the latter city. Father Chaminade remained the constant friend of the Brothers, and aided them in every way. Brother Alphonsus, who did so much for the development of the schools of the Christian Brothers in Bordeaux, always spoke of Father Chaminade with gratitude and veneration.

On the 4th of April, 1804, Mgr. d'Aviau re-organized his diocesan seminary in a temporary establishment in Rohan Sreet, until the old convent could be remodeled to receive it. The entire personnel of the seminary, director, professors and students, came from the Sodality of Father Chaminade. Neither the Lazarists nor the Sulpicians were able to assume the direction as they lacked the necessary members; priests from Perigueux, friends of Father Chaminade and his co-workers in the Sodality, came to the aid of the pious Archbishop, and they brought with them the necessary learning and experience as well as zeal and devotedness, for they had directed the seminaries of Perigueux and Mussidan.

All the students of the seminary during the first year were drawn from the Sodality, either from the ranks of professed members,

of aspirants, or from the postulants; one of the very first vocations to the priesthood was that of Denys Joffre, whom we have known of since 1796. What the Sodality had done at the very beginning, it continued to do, and every year it furnished to the seminary its regular contingent of excellent students. In 1808, the seminarians who attended the meetings of the Sodality were numerous enough to form a separate section. The direction of the seminary remained in the hands of the priests of the Sodality until 1814, when the Sulpicians took charge.

The preparatory seminary was for a time in the same building as the theological seminary, and both faculty and students also came from the Sodality. In 1812 its transfer to a separate location was due to another disciple of Father Chaminade, Timothy Lacombe. In 1814 it passed under the control of the Jesuits. The preparatory seminary of the diocese of Bazas was also re-established by members of the Sodality.

Besides all these multiplied labors of the Sodality, we must also remember the good that was constantly being done in the midst of the population of Bordeaux by the different branches of the Sodality, the young men, the young women, the fathers of families, and the ladies of the Retreat; their good

example, their free and open Christian exhortations, their discreet but active zeal, were like the leaven in the parable; it was mixed in three measures of meal and seemed to be lost, but it spread and leavened the whole mass.

The Sodality could also be compared to a reservoir which gathers the waters and holds them in reserve to feed the canals which branch out from it. In like manner, the Sodality received within its ranks numbers of young people whom it formed and trained, and then distributed in turn to the different works of zeal which needed their aid.

It is easy to understand how Cardinal Donnet, when visiting the Brothers of the community of the Madeleine in 1869, and speaking to them of their venerated Founder, could say: — "Father Chaminade was an eminent and an excellent man; we did not know him sufficiently; we did not appreciate him; we shall never know all that we owe him. And yet, trace any pious work, any benevolent institution of Bordeaux to its beginning, and there, at the head of every one of them, we find the name of Father Chaminade."

A testimony this kind, coming from such a personality, is indeed significative. It not

only points out the influence of Father Chaminade's apostolate in restoring catholicity in Bordeaux, but also shows that he was a man who never liked to attract attention to himself, and brought great enterprises to a successful issue without attaching his name to them. He was like those humble builders of the splendid cathedrals who worked "for God and the Virgin," and whose names never reached us.

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While furnishing laborers for all kinds of zealous and pious enterprises, the Sodality had little by little sacrificed some of its best elements and was in danger of exhaustion. In fact, in 1805 this cession of its choicest and most useful members to other enterprises had greatly increased the duties of Father Chaminade. Besides, he found himself at the same time in financial straits. The vineyard of his Villa St. Lawrence was his only source of revenue, and the very nature of his zealous enterprises was such as show a deficit rather than a gain. His worry over his financial position combined with exhaustion brought on by incessant labor, led him to consider if he had not better re-enter the ranks of the diocesan

clergy until such a time as God and the Virgin Mother should show him more clearly how he could continue his special mission. This hesitation did not last long; the married men of the Sodality came to his aid; some money due him in Perigueux was paid to him, and he continued his work with all confidence in God's help.

The Sodality made up its losses in a remarkably short time, and the roll of members soon surpassed the number that had been attained before the director had so generously sacrificed many of his best members to other works of zeal.

However, it was not to be expected that so great a work would not meet with trials and difficulties, for such is the law of Divine Providence, and it would not be easy to mention any exception. Father Chaminade suffered a cruel blow at the loss of his brother Louis, who died on the 29th of April, 1808, in the fiftieth year of his age. Since 1804 he was prefect of studies in the seminary; but his health was delicate and he suffered from lung trouble. He had hardly recovered from a serious attack when he set himself to work again, but he fell into a long syncope from which he rallied only to die two days later. His death was deeply mourned in the seminary, where he was

loved and venerated by everybody, faculty and students. This bereavement was for Father Chaminade only the prelude to other trials which came upon him from a quarter whence he would have least expected them, for the very existence of his Sodality was next to be put in jeopardy through serious political complications.

In the Sodality it was a settled pratice, well understood and admitted by all, never to touch upon the question of the form of government in France. Moreover, the prudent director insisted that there should be nothing secret in the affairs of the Sodality. By very temperament he loved openness and publicity in everything. "All that is hidden," he used to say, "all that savors of secrecy and mystery has always repelled me"..... "The assemblies of the Sodality are all public; they can easily be supervised by the ecclesiastical and civil authorities and this ought to prevent any fear or suspicion on either side."

The Sodalities founded in Paris and Lyons by the "Fathers of Faith," a company of priests that took the place of the Society of Jesus, did not follow the same wise practice. The prefect of the Sodality at Lyons wrote to Father Chaminade: — "Your Sodality acts with great publicity;

here, however, we are forced to act in secret and with great prudence and discretion." Even Mgr. d'Aviau had been refused admittance to the meetings of the Sodality at Paris. "Your presence at our meetings," they told him, "would be a great honor to us, but we must remain in a lowly and hidden position, and do nothing which might offend this humility."

This serious divergence in principles made it evident that there was no connection and no affiliation between the Sodality of Bordeaux and the other two, but a "union of prayer" had been arranged, and several kind services had been interchanged. It had also come to be the practice, mutually to recommend young men who went from one to another of the three cities that were the center of the Sodalities. A circumstance of this nature gave rise, in 1808, to a correspondence between Hyacinth Lafon of Bordeaux and Alexis de Noailles of Paris, but this interchange of letters soon took on quite another character.

John Baptist Hyacinth Lafon, born in 1766, was preparing for the priesthood, but was only in deacon's orders when the Revolution broke out. He then devoted himself to teaching. Under the government of the Directorate he was involved in the activities

of a political association which had taken the name of "Philanthropic Institute," and whose purpose it was to restore the Bourbons. This was his first step in a career of political adventure for which his temperament naturally prepared him. Under the Consulate and at the beginning of the Empire he seemed to have settled down into quiet and contentment. He did not as yet take any further steps to enter the priesthood and continued to dress in civil costume, but still was engaged in labors which were exclusively religious. His zeal and his talents led to his repeated election as prefect of the Sodality, and his essays were much relished by the Sodalists at their evening meetings in the Madeleine.

During the year 1807-1808 he was professor in the college at Figeac, and during that interval he affiliated most of his colleagues to the Sodality of Bordeaux. It was through him that Father Chaminade came to know of a certain association of young ladies directed by Adelaide de Trenquelléon a young lady of Agen who was to become the first superioress of the Daughters of Mary. On his return to Bordeaux, Lafon was engaged as private tutor in the family of a merchant of that city, John Baptist Mareilhac; he showed himself as zealous as ever

for the Sodality, but he resumed his political intrigues.

In 1809, the political situation became more critical; on the 10th of June Napoleon proclaimed the annexation of Rome to the French Empire and on the very next day, by order of the Emperor, the Pope was seized, carried off from his capital, and brought by slow and weary stages to Grenoble and then back to Savona.

The Pope had answered the annexation of Rome by a bull of excommunication; but the police authorities of France took the most careful and minute measures to prevent the publication of the decree. In spite of these precautions the pontifical document reached Lyons, and was brought to Paris in the boot of the Marquis Eugène de Montmorency. Several members of the Sodality of Paris, Alexis de Noailles being of the number aided by several former Knights of St. Louis, living in pension at the Invalides, and who, dissatisfied with the Imperial government, took upon themselers the task of transcribing this bull and of spreading copies of it all over France.

At this very juncture, Lafon was passing through Paris on his return from a journey to Brittany, and he visited his friend Alexis de Noailles, who easily induced him to

circulate the bull in Bordeaux. He gave him a copy of the bull and also a manuscript copy of a work which was just at that time being printed secretly, "The Authentic Correspondence of the Court of Rome with France since the Invasion of the Papal States down to the seizure of the Sovereign Pontiff." From this date, the correspondence between Lafon and de Noailles was of a double nature; part of it was so worded that it could be read by anybody, while the other part, intended only for the initiated, spoke mysteriously of "the overthrow of the tyrant" and of a work of Mr. Laharpe, which, by their preconcerted arrangement, meant the papal bull.

Father Chaminade knew nothing of all this, and neither did the Sodality, and if Lafon had spoken of the subject to one or the other of the sodalists, he met with little success, to judge from his own testimony. On the 29th of August he wrote to de Noailles: — "Do not say anything of my doings to my friends here in Bordeaux. Even if I were to fall sick I would not like to name any of them to you, to act in my place..... I might be obliged to recommend to you some of our friends of Bordeaux (the young men were directed from

one Sodality to another), but do not say anything to them of our business."

In the early part of August the police discovered the intrigues, and arrested the former officers, Bernier and Briançon, as well as three members of the Sodality at Paris, among whom was Alexis de Noailles. Among the letters seized were some signed by Lafon, and an order was at once issued for his arrest.

On the 19th of September at six o'clock in the morning, two policemen entered the room of Lafon, arrested him, and carried off all his correspondence. The Commissioner of Police, Pierre, in Bordeaux, in his report of the arrest spoke of "an association of fanatics directed by one Chaminade, who is the father-confessor of the said Lafon. These sodalists, headed by their director, were the first to visit the said Lafon at the station where he is held prisoner. It seems that there is some affiliation between this association and another one of the same kind in Paris."

The truth was that Father Chaminade had been called for by Lafon, in the absence of his own confessor, and in company with a few sodalists, he had gone to the prison without any hesitation, and with the same publicity with which he carried on all his

business. He felt that if Lafon had compromised himself, it was quite a personal affair and that the responsibility could not be placed upon the Sodality, which never in any conceivable manner, had taken part in political intrigues.

Lafon was brought to Paris, and on the 5th of October he underwent a cross-examination. The police authorities inquired most minutely into all the affairs of the Sodality, the number of members and the object of its meetings. Nothing could be discovered of the vast plot of which they imagined they had a clue. "I swear upon my conscience," declared Lafon, "that in no meeting of the Sodality, either public or private, did I ever hear or know that anything was ever said about the government." And when the judge sought to trap him by insinuating that he had received confessions from some of his accomplices, Lafon answered: "I persist in my previous assertion, and I add that the object of these meetings, was always as far as I know, the very opposite of what the accusations against me indicate." The secrecy maintained by the Sodality in Paris was used to throw suspicion on the Sodality in Bordeaux, but Lafon retorted: "Mr. de Noailles did not want the Sodality of Paris to be known, in order to be able to do

more good, while on the contrary, we at Bordeaux never had any fears in that respect, and our meetings and all our affairs were always open to police inspection." Pierre, the Police Commissioner of Bordeaux, very wisely confined himself to general terms, as we see from his answer: "For a long time I kept a spy at the Madeleine; he joined the Sodality and often gave me interesting reports of what passed there." "These reports could not have been very incriminating" retorted the prosecuting attorney, "since they were never mentioned in any of the reports of Commissioner Pierre."

Lafon and the accused parties of Paris were imprisoned in La Force, and as the cross-examination of Lafon had not implicated it in the least, the Sodality of Bordeaux was not troubled for a time.

But Napoleon had determined on the suppression of all religious associations. "I want to be done with them all," he wrote on the 15th of September to Bigot de Préameneu, "and if there are any missionaries or Sodalities remaining in France by the first of October I shall hold you accountable." In a letter of November 4, Fouché, the Minister of Police, directed the prefect of the department of Gironde to dissolve all associations that were entitled "Sodalities of

the Blessed Virgin." Father Chaminade's house was entered as well as the rooms of a good old man who acted as his secretary; all the papers were seized, but the examination revealed nothing that could threaten the security of the Empire, and the Commissioner General requested Father Chaminade to draw up a short statement and defense which he would forward to the Minister. This was soon ready; it demonstrated the great usefulness of the Sodality as a means of upholding and improving public morals and pointed out the publicity which had always from the very beginning, marked its affairs; it ended with this declaration: "The priest who had the title of director did not exercise any other authority over the young men but that which arose from mutual confidence. His well-known character, his moderate principles, his conduct in all the circumstances of his life, whether during the Revolution or after, are a guarantee for the maintenance of authority. If the Sodality is examined into, either in itself, its practices of piety or its meetings, not the slightest thing will be found to cause any inquietude either as to any undue religious enthusiasm, or any lack of respect or submission due to the laws or its representatives."

Mgr. d'Aviau also took up the cause of

the Sodality and, while awaiting the answer of the Minister the meetings continued. However, on the 24th of November the decision of the Minister reached Bordeaux; it was unfavorable to the Sodality and the meetings were discontinued.

Father Chaminade submitted in sorrow to this great trial. To avoid the sad sight of the Madeleine deserted, he remained almost constantly at his Villa St. Lawrence in the novitiate of the Christian Brothers. There are documents still extant that seem to show that he went to Paris to plead the cause of his dear Sodality.

He knew, however, that he had nothing to hope from a government which had just convoked a national Council of the Church in France which was expected to set up its authority against that of the Pope. On this occasion he wrote to Mgr. d'Aviau: "I have learnt, Monseigneur, that this Council is called definitely for the 8th or 9th of June. I shall pray that God may increase in you the spirit of fortitude and of knowledge so necessary in this critical circumstance, no doubt the most important and the most delicate of all your life." Father Chaminade was not deceived in his expectations. Napoleon broke and gave way before the unalterable opposition of Mgr. d'Aviau, and if he did not

arrest the prelate it was only because he feared to molest one who passed for a saint.

Father Chaminade did not desert his sodalists; by means of the leaders of the sections, and through other officers he sought to keep up their fervor, and in this he succeeded enough to be able to write: "Everything is getting on, though slowly and with difficulty." Indeed, he had been extremely careful, to keep in seclusion, and watch his every movement for fear of arousing the suspicion of a hostile police. In spite of all these difficulties the good work went on until the end of 1812, when a new storm broke out.

Alexis de Noailles had been set free on April 8, 1810, through the intervention of his brother who was an officer in the Emperor's court. Lafon had been kept in prison, and all that he could obtain, even after repeated petitions, was to be transferred from La Force to a sanitarium. Here he met another prisoner, general Malet. These two hatched the conspiracy of the 23rd of October, 1812. They escaped from their prison on the night of the 22nd and succeeded by means of forged orders in deceiving the officers of the garrison. For a short time Lafon was master of the Prefecture of Police, but in the morning, on hearing that Malet had been recognized and captured, he escaped,

under the disguise of a charcoal peddler. Malet was summarily court-martialed and executed on the 29th of October. During his cross-examination, he was questioned as to his accomplices; "My accomplices?" he answered, "All France, and you yourself, if I had succeeded!"

This adventure brought the suspicion of the government for a second time on the Sodality of Bordeaux which surely had nothing to do with the plot. But Father Chaminade and his disciple David Monier were arrested. We do not know exactly on what grounds they were accused. It might have been asserted that Father Chaminade had been the director of the Sodality to which Lafon had belonged; but so also could he have been accused of being the author of the troubles that had arisen between the government and the guild of the bakers of Bordeaux during the bread famine that was then afflicting the city. This guild had its seat of administration in the Madeleine, and it was directed by Mr. Monier in concert with Father Chaminade; but this accusation would have been as groundless as the first.

There was a new seizure of papers and new scrutiny, but nothing could be found on which to base an accusation, and both prisoners were released. After this, prudence had to

be redoubled and new measures of security resorted to, all of which made the work of the Sodality very difficult. This state of affairs continued from the fall of 1812 until the spring of 1814, that is to say, until the end of the oppressive régime which caused so many calamities.

CHAPTER VII.

The Sodality under the Restoration (1814-1830). — Institutions that were the outgrowth of the Sodality. — The Spread of the Influence of the Sodality. — Societies Affiliated to the Sodality.

On the 12th of March 1814, a week before the entrance of the Allies into Paris, and a month before the abdication of Napoleon, the city of Bordeaux, which had always been hostile to the Imperial government, especially since the Continental Blockade, which had emptied her harbor and ruined her trade, proclaimed the Bourbons, and opened her gates to the Duke of Angoulême.

The representative of the king was received at the entrance to the Cathedral by the Archbishop, who intoned the *Te Deum* in the midst of an indescribable enthusiasm. In such a time as that, when, after the attempts of the Emperor on the person of the Sovereign Pontiff and his encroachments on the power of the Church, the return of

the Bourbons seemed to be a pledge of religious peace, it would have been difficult to find fault with the Archbishop. Under the Empire Mgr. d'Aviau had followed the recommendation of St. Paul, and had shown himself faithful to "the powers that be," but in his heart he had always cherished a sincere fidelity to the monarchy which his family had served so well, and now he felt no scruple in giving open expression to his political preferences, especially since they seemed to agree so well with the interests of religion.

Father Chaminade did not have the same predilections of the past. Still, as he saw nothing but persecutors of religion among the enemies of the old dynasty, he took part in the rejoicings over the return of the Bourbons, and saw in it a promise of liberty and triumph for the Church.

The Sodality had nothing to hide from the new government. On the 30th of April all the members subscribed an admirable "Declaration of the Young Men of Bordeaux" which has come down to us, and in which we read: — "Two essential qualities mark the Catholic religion: truth of doctrine and holiness of morals. A Christian has the duty of honoring the first quality by an open profession of his faith, and the others by

an inviolable purity of morals; but as it is almost impossible in these days for young men living in the world to fulfill these important duties they resolved to re-establish the Sodality under the title of the Immaculate Conception of the Blessed Virgin." Then follow the signatures, that of the Director heading all the rest. From this time, all the other branches were organized and soon an extraordinary fervor was communicated to the whole body.

One of the first solemn receptions was that of the bishop of Limoges, Mgr. du Bourg. He had become acquainted with Father Chaminade and the Sodality in 1806, during the best days of the Empire. While passing through Bordeaux in 1814, he wished to give to the Blessed Virgin a proof of his gratitude for the liberty regained by the Church, and accordingly, on the 22nd day of May, in the course of a solemn meeting of the Sodality he came forward in company with his brother, a knight of the Order of Malta, knelt before the altar, and read the act of consecration to the Blessed Virgin.

Public attention was again attracted to the Sodality; its suppression had made too much of a sensation to allow its revival pass unperceived, but external circumstances contributed also to bring it to the front. At the

memorial service in honor of Louis XVI, the National Guard were in service at the Cathedral. At the Communion of the Mass the many sodalists who were members of the Guard, stacked their arms and advanced in a body to the communion railing. It was a most edifying sight and produced a profound impression.

In the course of the summer of 1814, two political personages, members of the Sodality of Paris, Alexis de Noailles of whom we have already heard and Julian de Polignac, passed through Bordeaux and visited the Madeleine. The following spring, the Duke and Duchess of Angoulême visited the "City of the 12th of March" to celebrate this memorable anniversary. On the evening of the same day which was Sunday, three gentlemen of the prince's household were admitted to make their act of consecration in the Sodality; they were the Viscount of Montmorency, the Marquis of Dampierre and the Sir Knight de Mirambe.

The news of the landing of Napoleon in the Gulf of Jouan disturbed the festivity. Bordeaux was forced to open its gates to the Imperialists. The Sodality ceased its meetings, and Father Chaminade was obliged to keep himself in hiding. But the "Hundred Days" passed away; the Duke and the

Duchess of Angoulême reappeared, and during the entire sojourn of the princes in Bordeaux the Viscount of Montmorency was "the most regular and the most edifying of Sodalists." The Duchess sent flowers for the chapel and a framed engraving for the reverend director. It was about the same time that the ladies of Bordeaux embroidered a banner commemorating the great events of which their city had been the scene, and it was the director of the Sodality who was asked to perform the solemn blessing of this memorial at a public ceremony presided over by the mayor of the city.

Father Chaminade thanked Providence for the favors which were lavished upon his Sodality, just as he had adored the same Providence in those dark hours when the ruin of his Sodality seemed inevitable; if he rejoiced over the restoration of the monarchy it was because it brought with it a respect for holy things and the liberty of doing good. "We cry out with glad hearts, 'Long live the King,' he wrote to Mlle. de Tranquelléon, "but interiorly we ought to cry out still louder 'Long live religion!'" His joy was tinged with misgivings; persecution awakens zeal for religion and revives faith, whereas peace and prosperity are liable to lull the souls of many, little by little, into relaxation and torpor.

While it is true that in times of religious persecution, works of Christian endeavor and of apostleship are carried on only with great difficulty, on the other hand, when religion is favored by those in power, its activities are liable to fall into the hands of very mediocre Christians. Father Chaminade had been remarkably calm in the midst of trials and reverses, but now, in the face of the rapid growth of the various branches of his Sodality he experienced a feeling of uneasiness.

Until now the spirit of fraternity had been the characteristic of the institute, and although no attempt had been made at the Madeleine to introduce into the civil life of the sodalists any chimerical levelling of rank, still, at the foot of the altar, inequalities of rank and of fortune had been forgotten, and all looked upon one another as brothers in Christ and as children of the Blessed Virgin. But now there were new-comers who aimed at introducing into the Sodality the element of privilege. They spoke of the absolute impossibility of a perfect union among young men of conditions that were diametrically opposed, such as the merchant and his cooper, the gentleman and his tailor or shoemaker, between a well-educated young man and one who had been raised in all the incivility and

grossness of the lower classes. These were their own expressions.

They went even further and asked that the honorary prefects of the divisions of workingmen be no longer admitted into the council of former prefects. This was a matter particularly serious, for upon this council depended much of the order and prosperity of the Sodality, and to eliminate the workingmen would be to return to the very system that had paralyzed the action and the good influence of so many pious associations before the Revolution.

Father Chaminade consented to allow a meeting in separate divisions more frequently than formerly; he could not well oppose this, but he insisted upon absolute community in offices and in the meetings of Sunday nights. On the question of the personnel of the council of prefects he was absolutely inflexible, and he profited by the opportunity to make a most explicit declaration of principles. He told the former prefects of the division of liberal professions that they at least ought to be above such un-Christian sentiments. He showed the inexactitude of their assertion concerning the impossibility of a perfect union between young men of conditions that were diametrically opposed. "You might have been right to speak that way," he said,

"before the existence of the Sodality, but what you now declare to be impossible is the very thing we have been doing for these last fifteen years." He added that the workingmen "had in general a better bearing and less frivolity than the others" and he openly expressed his conviction of the necessity of having the co-operation of truly Christian and apostolic workingmen in the great undertaking of replanting religion in the heart of the masses. "The workingmen's division ought to be a precious thing to the Sodality," he said, "it draws its membership from a much more numerous class than does the first division. The sodalists of the second division are less numerous, indeed but their influence and good example are carried to a large number of young men who cannot actually join the Sodality."

In defending the division of the workingmen Father Chaminade obeyed no doubt a spontaneous movement of his zeal, but he was also acting in conformity with the spirit of his work. He had never intended to limit the benefits of the Sodality to the sodalists alone. His object was to form what he called "missionaries," and surely a great deal of good could well be expected of apostolic workingmen who lived and moved within a circle often beyond the reach

of the priest. In the end, thanks to the determined stand of the director, the Sodality remained in its first way; it continued, as in the past, to be the center of an intense Christian life whose influence and endeavors reached every class of society.

The meetings at the Madeleine were better attended than ever; preachers of great renown, missionaries, bishops and other persons of note who passed through Bordeaux, were glad to attend the meetings and proud to address them. The religious activity of the Sodality was complemented by the addition of several very useful social features; every evening the rooms were open to young men who wished to spend their leisure hours and amuse themselves innocently; it was a real Catholic club, in fact, before the name. Father Chaminade started a library, organized a bureau for finding positions for young men out of work or anxious to better their condition: he started courses of practical instruction where young men could acquire such knowledge and skill that could be useful in a great commercial city like Bordeaux. Especially did he foster the taste that he had always shown for the study of religion. A course of special advanced instruction in Christian doctrine was given by the most learned of the Sodalists, and Father Chami-

nade himself gave special conferences on religious subjects twice a week. They were in the form of a familiar conversation with his auditors, but precise and methodical and always treating of some fundamental truths of faith.

The Sodality thus re-established and wisely managed, was remarkably prosperous; in fact, its very extraordinary success soon became the cause of new trouble for itself and its director. Several parish-priests of the city wanted to establish sodalities in their own parish and they saw in the Sodality of the Madeleine an obstacle to their success. The same objections had been raised in the time of the Empire, and now under the Restoration, when religious peace seemed assured, the objections were renewed and with greater vigor; complaints were made against the "encroachments of the Madeleine" and they were denounced from the pulpit as usurpations; many of the young men and women, when they were urged to leave the little chapel for the great parish churches, found themselves obliged to consent. Mgr. d'Aviau could not well oppose these measures, the result of which was easy to foretell; Father Chaminade could only appeal to the necessities of the present time, and to the lessons to be derived from earlier times; he called attention to the fact that the same objections had

been made to the Sodalities of the Jesuits before the Revolution, when some opponents had gone as far as "to congratulate themselves on the suppression of such energetic rivals" while time had proved, but all too late, that the parishes had gained nothing by the opposition; on the contrary, the churches were deserted by the men until at last the Revolution came and closed them. These warnings fell on deaf ears; the parish priests gained their point, but the results were unfortunate; the Sodality suffered a great decrease while the parishes gained nothing; the little groups and divisions withdrawn from the Sodality did not prosper and soon disappeared.

At this time also Father Chaminade found himself in danger of losing the Madeleine. In 1814 the parish of St. Eulalia had raised objections to the exercises of public worship held in the chapel of the Madeleine, but Father Chaminade had easily overcome them; in 1819, however, the opposition became more serious, and for a time it looked as if it would be victorious. In order once for all to reach a definite understanding in the matter, and to prevent the recurrence of this petty opposition, Father Chaminade determined to petition the royal government for an official recognition of his oratory: the Ministry asked the advice of the neighboring parish of St.

Eulalia, and we may easily understand the objections that were made and the determined opposition to the project. It would be useless to enter into all the details of this affair; however, in the end Father Chaminade triumphed, and on the 29th of September, 1819, a royal ordinance officially confirmed the Madeleine in its title and privilege as an oratory, or auxiliary chapel.

The failure of the Sodalities founded in the parishes had proved in a most striking manner the necessity of the peculiar mission of Father Chaminade, and the opportunities for labor in his chosen field; one by one the sodalists who had been drawn away from the Madeleine came to seek re-admission, and by 1820 the Sodality was as flourishing as ever.

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Under the government of the Restoration, like under the Empire, the beneficient influence of apostolic endeavor practiced at the Madeleine resulted in the creation of several new associations in the interest of youth.

The Society of Christian Friends was organized by Father Martegoutte, a member of the Sodality from its very origin. It was composed of young men of all classes of society; some belonged to the Sodality of

the Madeleine while others needed a great deal of instruction and training in religion. Such a one was the future Father Noailles himself, who was one of the very first members of the society. When he first joined the Society of Christian Friends, his Christianity was vague, sentimental and unpractical, but later he became the founder of the austere society of "Poor Priests" and of the Sisters of the Holy Family. This was only one of the many successes of that policy of the Sodality in cultivating and encouraging a broad apostolic zeal. When Father Martegoutte was named chaplain of the prisons, his good work in the Society of Christian Friends was continued by another priest of the Sodality, Father Dasvin. Father Dasvin was also assistant chaplain at the Lyceum, and in that field, which was closed against the direct influence of the Sodality, he worked very successfully and gained some valuable members for the society. The society of the Christian Friends exists down to the present day at the Madeleine.

The *Postulants* had been re-organize din 1814, and in order to increase the enrollment, Father Chaminade divided them into sections according to parishes. The postulants did not come to the Madeleine except for unusual and solemn services; at other

times they were taken in charge by devoted sodalists in their own parishes.

The Friends of Wisdom were an association of boys attending boarding-schools and other institutions. Father Armand Gignoux, a member of the Sodality, who later became bishop of Beauvais, was a most devoted friend of Father Chaminade, and took charge of this little association. He used to gather them principally during the vacation in order to preserve them from dangers of too much liberty and leisure.

Two other activities of the Sodality were the work of visiting prisons and the care of the Chimney-Sweeps.

The visiting of the prisons was in charge of the married men's division of the Sodality. From the very first days of the Empire they were organized to visit the hospitals and the prisons, but the rigorous policy of the Imperial government soon excluded all visitors from the prisons, and the society attended only the hospitals. After the restoration of the monarchy, the prison authorities were more lenient with visitors, and the society began the work of visiting the prisons twice a week; they brought clothing, food, and necessities and dainties of all kinds, but, acting on the instructions of Father Chaminade, they left everything in the hands of

the Sisters, who assumed sole charge of the distribution. The members of the Prison Society devoted themselves more particulary, however, to the spiritual works of mercy, which were much more necessary in these dreary places of detention than any mere corporal aid. The ordinary prisoners were assembled and instructed in classes; Father Chaminade prescribed a very short and simple Catechism lesson, a familiar religious conference, which should address both the intelligence and the heart, captivating the attention by attractive presentation, and reawakening the dormant manhood and dignity of soul in the hearts of these unfortunate people. Prisoners in close confinement were to be visited individually. Their peculiar position rendered them little amenable to public instruction; the very nature of their life made them too absorbed in themselves to pay attention to any exhortation which was not directly applicable to them; they were easily reached through private interviews, where they could freely unburden themselves of their bitterness of soul, and be more easily led to accept suitable exhortation and encouragement.

This useful even though painful ministry received public encouragement from Mgr. d'Aviau, and produced most abundant and consoling results.

The society devoted to the care of the Chimney-Sweeps was started in 1817. The religious education of these poor children (called Auvergnats after the province of Auvergne from which most of them came) had been totally neglected. Father Chaminade had known them for years; he had lived in Abadie Street, in the quarter where most of these poor children had their miserable lodgings. Besides, while he was in Paris he had been a friend of that admirable priest Father Fénélon, the grand-nephew of the famous archbishop of Cambrai. Father Fénélon had begun the work of caring for the little Savoyard chimney-sweeps of the capital, but in 1794 he was brought to the guillotine, in spite of the great good he was accomplishing. Father Chaminade first obtained a promise of assistance and co-operation from the prefect of the department of Gironde; he then arranged for a temporary meeting-place in the Christian Brothers' school in St. Julian Square. One of his most devoted sodalists, who later became the first bishop of Algiers, Mgr. Dupuch was placed in charge of the little chimney-sweeps.

Adolph Dupuch was then in his eighteenth year. During the last years of his classical studies in Paris he had been a frequent visitor at the mission for the Savoyards at that

time in charge of Father Legris-Duval. He has left us an interesting account of his first gathering of the chimney-sweeps of Bordeaux: "Following the example of Father Duval in Paris, we held out the promise of an extra big job in order to attract those children whom we met, or rather whom God sent across our path. Poor children! they hardly suspected the nature of the big job that had been promised, nor how famous that little school-room at St. Julian would be forever among us. They imagined that for an unusually big work they must bring extraordinary means. Some five or six little boys came to the meeting-place on Sunday evening, equipped from head to foot with all the panoply of their chimney-sweeping trade, knee-pieces, stout overalls with extra re-enforced seats, little scrapers and such like apparatus. But they looked about bewildered at the funny room that had no fire-places, and of course, no chimneys. After we had enjoyed their curious perplexity for a few minutes we gave each of them a few pennies for the love of God, and then plainly told them our real purpose, appointing another meeting for the next Sunday. They were faithful to the rendezvous, and brought with them a great number of their poor little comrades."

Father Chaminade took a paternal interest

in these children. "The more I see of them," he wrote, "the more they appeal to my heart." He drew up a working-plan for the use of the Sodalists who instructed them, and he confided the work to one of his most intelligent and devoted co-laborers, who already belonged to what was called the "Little Society," which later became the Society of Mary. This was Father Collineau, who had a remarkable charm and unction of language as well as great gifts as an instructor. The religious services took place in the Madeleine except the ceremony of First Holy Communion, which was celebrated with great pomp in the parish church of St. Eulalie. At the first of these festivities, held on the 24th of June, 1819, twelve of these poor children made their First Communion. In this year the number of children had reached eighty, and a new location had to be sought, for the good Brothers of the school in St. Julian Square could no longer clean the meeting-rooms in time for their regular morning classes, after the tumultuous rendezvous of the Chimney-Sweeps on Sunday evenings.

Another location was found in Notre Dame de la Place Street but it had hardly been settled in its new quarters, when an unexpected difficulty arose, all the more disconcerting, as it was raised by the very one who

had the good work most at heart. Adolphe Dupuch had finished his law course at Paris and in 1821 came back to Bordeaux. He wanted to give to his native city the benefit of a "Society of Federated Charities" similar to the one he had seen and known in Paris. This society was to be quite distinct from the Sodality, although it was to borrow its co-operation and would take charge of the Prison Society, the Hospital Society and the Chimney-Sweeps. Father Chaminade protested; all these works were in good shape and there was no reason to derange their organization. But Mr. Dupuch won over to his side one of the vicars-general, who gained the ear of the Archbishop. Mgr. d'Aviau was greatly perplexed, but at last advised Father Chaminade to let Mr. Dupuch have his way. The Society of Good Works was organized on paper but it never got into operation; it only succeeded in jeopardizing the very life of the three associations which it had intended to group and control. It was only through the efforts of Father Chaminade that the Prison Society was saved; the association of Chimney-Sweeps was seriously disorganized and disappeared for a time. Mr. Dupuch who had left again to study for the priesthood, returned in 1826, and then was ordained. Mgr. d'Aviau at once placed him

in charge of the Chimney-Sweeps and the association was soon as prosperous as ever.

The *Library Society* dates from 1820. It was not founded by Father Chaminade, but it was prepared by him and always found in him a ready supporter. In order to furnish good reading to his Sodalists he had entered into relation with publishers and authors and he had by this means achieved very encouraging results. Father Barault, one of his most intimate friends, and who had shared with him the perils of the sacred ministry during the Revolution, determined to found a library which should contain none but good books. This good priest inherited a fortune and devoted all his revenue to the founding of a circulating library, first in the parish of St. Paul, where he was assistant, and later in the parishes of the city and suburbs. For the furtherance of this excellent work, Father Chaminade, from its very beginning, placed at the disposal of his friends his influence, his counsel and the co-operation of the Sodality. The enterprise prospered marvellously and soon there were centers at Paris, at Grenoble, in many other dioceses of France and even in foreign parts. At Paris alone in 1826 the Society distributed 800,000 volumes.

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The Sodality had proved to be a center whence radiated an ardent and generous zeal; a reservoir whence assistance was drawn for all sorts of pious and charitable enterprises; it was also a model which aroused a desire for imitation, and soon there were other sodalities founded on the plan of the Sodality of Bordeaux.

The first of these was that of Chartrons, directed with extraordinary zeal by Father Rigagnon, a friend and disciple of Father Chaminade, and who, while still only a child, used to attend the meetings of the Sodality in St. Simeon Street. Because of the great distance from the center of the city, the Sodality of Chartrons generally held its meetings in the parish hall, but on solemn occasions they joined in service with the mother-sodality at the Madeleine.

This group was therefore only a branch of the Sodality of Bordeaux, but there were other complete Sodalities founded outside of Bordeaux. The first one was the Sodality for Married Women and Young Ladies in Agen, of which we shall soon have occasion to speak more fully, for it owed its origin to the co-operation of Father Chaminade with Mlle. de Trenquelléon, who later became the

first superioress of the Institute of the Daughters of Mary.

The Sodality for Men and Youths of Agen was founded by Father Chaminade himself in 1816, when he came to that city to establish the first house of the Daughters of Mary; its prefect was the Marquis of Dampierre, who had joined the Sodality of Bordeaux in 1815.

The free-thinkers of Agen and of the department opposed the Sodality so bitterly that it was obliged to suspend its meetings; still the members continued to support each other, and even increased the membership. The ministry of Decazes fell in 1820, and the power of the Free-Masons was greatly reduced; the Sodality resumed its meetings and greatly extended its activity, engaging in new works of zeal much in imitation of the older Sodality of Bordeaux.

Sodalities were also formed in the departments of the Gironde, in Lot-et-Garonne, Le Gers, Les Basses-Pyrénées, l'Ariège and all over the southwest of France.

These foundations entailed great labor upon Father Chaminade. In 1812 he had obtained from Pope Pius VII the faculty of erecting new sodalities, a privilege already enjoyed by the Sodality of Paris. The method of affiliation by the Sodality of Paris was very

simple and easy; it consisted merely in giving a diploma of affiliation to all the works of zeal due to the initiative of the Jesuits. Father Chaminade's mode of procedure for affiliations was quite different; he drew up the regulations, instructed the officials, initiated them into their positions and kept up correspondence with them. All this took much of his time; he was often obliged to make long wearisome journeys to distant places in order to supervise the establishment himself. He accepted all these fatigues with a brave heart, but it is hard to understand how he could support them all without God's special aid, since his work in Bordeaux was of itself quite sufficient to take up all the time and absorb all the activity of the most active and vigorous man.

We should like to enter into the details of each of these establishments; they were a blessing not only for the locality in which they were founded but for all the surrounding country as well, because each one became, like the mother Sodality in Bordeaux, a permanent center of Christian apostleship and zealous activity. The names of all the affiliated Sodalities were written in the register that was laid upon the altar at the Madeleine during the Sodality Mass; it was a symbol of prayers and of good works which held

them all in intimate connection with the mother Sodality. The reverend directors of the newer Sodalities made their act of consecration to the Blessed Virgin before Father Chaminade, and often came to Bordeaux to receive new inspiration which should guide their zeal. They formed a spiritual and sacerdotal phalanx scattered through many dioceses, indeed, but all united in devotion to Mary.

The Sodalities of which we have spoken so far, belonged to the type called major sodalities, in distinction from the minor sodalities in seminaries and colleges. Among all the affiliatons that were granted by the central administration at Bordeaux, only three were of the minor class; these were erected in the preparatory seminaries of Bazas, Auch and Aire.

The fame of the Sodality soon spread far beyond the limits of southwest France. At Mans, in 1819, a Sodality of ladies directed by Madame de Vauguyon, asked and obtained affiliation. From Nimes a priest wrote to Father Chaminade that, "touched by the edifying example given by his holy association of young men who were marshalled under the standard of Mary" he had resolved to establish a similar sodality, and asked for the regulations and instructions for its establish-

ment. From Orleans his advice was asked for the direction of the zealous labors in the parish of St. Paterne. At Lyons, where a flourishing Sodality already existed, a new one was projected on the plan of the one in Bordeaux.

In Paris itself, good and zealous men, who feared that the parochial associations founded by Father Rauzan and the Missionaries of France, were weakening, wished to insure their future stability by modeling them on the pattern of the Sodality of Bordeaux, and they begged Father Chaminade to undertake the work. Father Desgenettes, the future pastor of Our Lady of Victories, who was at that time administering the parish of the Foreign Missions was especially desirous of this re-organization, and he offered the crypt of his church as a meeting place, but Father Chaminade would have been the last to erect altar against altar. Representations were made to him that the two Sodalities need not clash, and would not injure each other, for the Sodality of Paris appealed only to a special class of persons while, on the contrary, that of Bordeaux was quite characteristic in opening its membership not only to every class, but also by reason of its divers sections, to the old and the young of both sexes.

It was further urged that his Sodality was

excellently adapted to the conditions of parish life, and since he had just founded the Society of Mary (1817), he would have at hand a body of religious to assume the direction of the new associations. In spite of the force of these arguments, Father Chaminade regretted to be unable to accept the offer; his society was too new and untried as yet, to assume, so far away, the direction of works so important.

This long but incomplete narrative of the various activities of the Sodality may still be sufficient to enable us to appreciate and understand the joy and the gratitude that overflowed the heart of Father Chaminade when, on the 2nd of February 1826, he celebrated the 25th anniversary of the consecration of his first twelve sodalists.

Before the high mass Father Chaminade, in a voice full of emotion, rehearsed the story of the humble origin of the Sodality, and of the blessings obtained for it so abundantly by the Immaculate Mother. He then laid before the sodalists a copy of the original act of consecration and they pressed forward to sign it. At the offertory the dean of the prefects, John Baptist Estebenet advanced to the foot of the altar, and in the name of all the sodalists read the act of consecration that had been signed, enclosed it

in a silver heart which he had claimed the privilege of furnishing himself. Father Chaminade received the ex-voto, blessed it, and placed it in the arms of the statue of the Blessed Virgin which adorned the high altar. Now at last — and with what deep emotion it must have been! — he saw, in the full bloom and beauty of living reality, all the hopes that he had treasured in his heart since the day which he had knelt in the sanctuary of Our Lady of the Pillar. The work of Mary was accomplished; the Sodality had prospered beyond belief and had spread and multiplied its branches, nay, much more than that — already for ten years it had seen blossom on its stem two flowers that were at once its glory and its crownt the Institute of the Daughters of Mary and the Society of Mary. In his humility, the pious founder was astonished to think that he had been chosen to co-operate in such works of benediction, and in the depths of his heart he said to himself what he had so often said to his children: "Mary has prepared all this, and Mary will continue to watch over it."

Geoffroy de Grandmaison, who in his chosen field is an unchallenged authority, and who published a remarkably erudite historical study of the Sodality of Paris and of its religious activity from 1801 to 1830, has

lately written a brief notice of the Sodality of Bordeaux. The conclusion of his essay is a beautiful and precious tribute to the memory of Father Chaminade: "After the widespread influence of the Sodality of Paris, there is not a more remarkable or a more pregnant page in the religious history of France in the time of the Restoration than that written by the Sodality of Bordeaux. We do well to cherish a respectful admiration for these worthy soldiers of the Church and also to recall with sadness the memory of that revolution of 1830 which, in putting the ax to the root of the tree, destroyed so much and promising fruit."

"Commentary would be endless but all would show what can be done by Christian youth when they are determined to combat their passions and to sanctify themselves by prayer, by zeal and by charity. In the history of that remarkable time, our own age can find examples that encourage us to hope; we ought to know that our predecessors, in times when all seemed lost, succeeded in performing that generous work which is as useful for religion as it is to our native land."

Whatever may have been the influence of the Sodality, with all that net-work of activities radiating from it and operated by its

members, it is not to be compared with the work and the influence of the religious orders that sprung from her bosom. We are now about to follow Father Chaminade in this double foundation. But before commencing the narrative of these two Societies, we must once more call attention to the remarkably effective and comprehensive zeal of this man of God. Even at this stage of his life his years seem already to be full to overflowing with the multiplicity of the enterprises we have enumerated, but we have not yet mentioned the very important and very burdensome work which these two important parallel undertakings brought upon him during the same period.

Father Chaminade possessed to a remarkable degree the sagacity which enabled him to discern the qualities and the talents of his sodalists; he knew how to choose from among them and to form them into co-laborers, with whose assistance he was able to meet the multiplied and pressing demands of his ministry. The next chapter will demonstrate this. But God is also a master Who never abandons his laborers to themselves, but Who works with them and through them, and this incontestable truth is the only and all sufficient explanation of so extraordinary and so fruitful an activity.

CHAPTER VIII.

The Preparations for the Foundation of the Religious Institutes. — The "Staff" of the Sodality. — Devotion to the Blessed Virgin. — The Religious Life.

The Sodality was now firmly established, with all its many forms of endeavor, which moved about it as a center, but the role of Father Chaminade as founder was still far from being complete. During those blessed hours, now far back in the past, when, as he knelt in the sanctuary of Our Lady of the Pillar, the light of heaven shone before him, pointing out to him his career in life, and manifesting to him the will of God, it had seemed to him that he was not destined to produce a merely transitory effect, or to raise a structure on unstable foundations and of a precarious future; he felt it his duty to make his work live after him, by laying the foundation of a work whose results would be

far-reaching not only in extent, but also in time.

Since his return to France he had not less audibly heard the sound of that interior voice; he only awaited the hour of Providence. Before undertaking so great an enterprise it is necessary to feel, as it were, the very hand of God upon one's shoulder. "No person gives himself the mission of a patriarch," said Father Lacordaire, and by "patriarch" he meant the founder and the leader of a great family, which is not fated to die out after several generations, but which is to last for many ages. This is what Father Chaminade believed. He was of a calm temperament; his spirit was sedate; he was not a man of rash determination; he carefully studied the course of events in order to divine their meaning and their tendency. The Empire of Napoleon had passed away, and still he was waiting for a favorable occasion to undertake the mission that he ever kept in mind. Several times already he thought he was on the very eve of the long-wished-for opportunity, but, either the co-operation of some chosen souls upon whom he had built his hopes had failed him, or some incident had warned him that he had better wait. He had possessed his soul in patience all these years, until some manifest

sign of God's will should come to him, and meanwhile he was slowly preparing for his future enterprises, gathering all the materials and assuring all the elements of success as far as was in his power.

He had commenced with the most pressing need, and had looked about him for aids upon whom he could lay some of the burden of a ministry which was growing more laborious and more exacting year by year, and which threatened at last to crush him. God came to his aid, and he found his helpers by his side; his duties as confessor and as spiritual director had brought him into communication with those souls of predilection, and he had eagerly taken them in charge, and initiated them into the secrets of the interior life. But here again things had gone an unexpected way; many of the young ladies of the Sodality left the world to enter the convents which had been re-opened and officially recognized after the year 1806, while many of the young men entered the Seminary, or the Society of the Christian Brothers, which had been re-established in 1804, and which Napoleon, by a special decree in 1808, had incorporated into the University.

These numerous withdrawals had depleted the ranks of Father Chaminade's immediate

aids and he began to see the necessity of organizing within the Sodality a group of young men selected from among the most fervent and who would consent to give their whole life to the cause and become the guides of their fellow-brothers and the guardians of the traditions of the association.

He began the preliminary work at once; he spoke to several young men, after having prepared them discreetly for the message. Looking over the original documents, we see that he did not at first make mention of religious vows, but rather tried to have them imbibe the spirit of these vows. He reminded them of their baptismal promises, showing them the comprehensiveness of these early pledges and urged them to fulfill them faithfully and sincerely. He recommended to them certain practices of piety, drew up a rule of life suitable to each one's calling, and exhorted them to imitate the zeal of the Blessed Virgin in all their relations with their fellow-sodalists.

Soon he found among this chosen group certain souls of predilection who, feeling within themselves a call to greater perfection, and impelled by a desire to devote themselves to the support and the increase of the Sodality, begged the favor of making a vow of obedience to their spiritual director.

The movement went still further; led on by the power of grace, some members of the group conceived and expressed the desire of binding themselves by a triple vow of chastity, of obedience and of dedication to the salvation of young men, or to "zeal," as it was more generally called. Father Chaminade judged it best to admit them to the desired profession, and he instituted what he called the "staff."

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By the word "Staff" Father Chaminade meant the condition of the sodalists of both sexes, who, while living in the world and engaged in their ordinary vocation, associated themselves more intimately in the ministry of their director, and still without distinguishing themselves from the other members of the Sodality; they were like religious living outside of the convent. The vows that they had taken were private, and no one outside of their own circle knew of them, so that they could fulfill their spiritual mission without exciting the comment of their fellow-Sodalists. The members of this select company were not supposed however, to constitute the mould and frame of the Sodality; they might remain in the ranks or they might be elected to office in the society;

the essential duty entailed by their vows was to be, by their life, their word, their example, the secret springs, the vivifying soul of the entire body.

It is not easy to find the exact date when Father Chaminade began this work of selecting his staff. In the papers that he prepared for the police authorities at the time of the suppression of the Sodality in 1809, we read that at the beginning of the year 1806 he was somewhat taken aback by the number of sodalists that entered convents or seminaries; there was a crisis in the affairs of the Sodality; he had hesitated for a time and asked himself whether it would not be better for him, at least temporarily, to give up the work of his oratory and join the ranks of the diocesan clergy; he could confide the work of the Sodality to his staff of twelve devoted and tried members, who would be sure to maintain it in all its vitality and efficiency. But from these same notes we also learn that his indecision was of very short duration, and that the assembly of twelve was not at that time actually called upon for such service.

Still, what had remained a mere project at that time, became an actual fact when the Imperial government decreed the suppression of the Sodality. It was impossible to hold

the usual many and crowded meetings, and it became necessary to fall back upon the special staff, in order to save and continue the work of the Sodality, at the same time maintaining the greatest secrecy and reserve, in order not to excite the suspicion of an already hostile police.

These serious and decisive events warned Father Chaminade that it would be necessary to impart more of consistency and of regularity to his staff of young men and women, who were really religious without having as yet retired from life in the world. He was further encouraged to do so by a study of the results that had been obtained in the same connection by Father de la Clorivière. In 1790 this zealous and virtuous priest had established at St. Malo the Society of the Sacred Heart of Jesus as a substitute for the old Orders of the Church that had been suppressed. His plan was to organize an association of religious, not living in community, who should not be known as religious, and therefore be safe from persecution; the members were to take the vows of religion, to adopt the practice of the evangelical counsels, and to work at the salvation of souls in every possible way. Having received the approbation of his ecclesiactical superiors, he applied himself to his project, and in

a short time he had succeeded in forming associations of priests and laymen in several dioceses. During the most violent days of the Revolution, he had succeeded in hiding the existence of these associations from the prying eyes of a hostile police. His diciples had derived great profit as members of the Society, and they had rendered remarkable service to the persecuted Church.

It is not unlikely that Father Chaminade had correspondence with Father de la Clorivière, and perhaps met him and profited by his advice and his writings. He was busy at the work of perfecting the rules for his staff; the manuscripts of these sketches have come down to us and they give us some idea of his method of codifying the rules of religious life for persons living in the world. Vows of chastity, obedience and zeal were to be made; poverty was to be professed in spirit, "no one was to keep anything, use anything, nor add to his private property except by obedience." To this rule of life he admitted people of all classes, learned and illiterate, ecclesiactics and laymen. They were to live closely united in spirit with Jesus and Mary, but were to have no external mark of their profession. They lived separately and went about their ordinary affairs; their mutual relations were summed up in a

weekly meeting, with a chapter of coulpe and a few practices in common, among which was the daily "re-union in spirit" at the foot of the cross in company with Mary at three o'clock in the afternoon.

Father Chaminade explains the reasons for this practice, and his words are interesting: "At three o' clock in the afternoon all shall transport themselves in spirit to Mount Calvary, there to contemplate the heart of Mary their tender Mother pierced by a sword of sorrow, and shall recall that happy moment when Mary became their mother. Mary conceived us at Nazareth, but it was on Calvary, at the feet of Jesus dying on the cross, that she became our mother. This is the motive that should actuate all the children of the divine Mother in this re-union of heart and mind on Mt. Calvary at three o'clock. Every one shall close the spiritual reunion with the Hail Mary... At that hour all shall stop their work if possible, those who are alone shall kneel."

In one of the last papers in which Father Chaminade sketched his ideas of the "staff," we see that he had in mind successive grades; postulants, novices, probational professed, and definitive professed. These last were to take the three vows of perpetual chastity, obedience and zeal, zeal being understood to mean

perseverance in the Society; the probationists were to make profession for one year; the novices made a simple promise to keep the obligations of the vows for one year; the postulants were to follow a part of the rule and to practice themselves in the observance of one or the other of the vows. Among the papers relating to the "staff," we also find a formula signed by Mlle. Elizabeth Bos, a definitively professed: "Almighty and eternal God, I... although most unworthy to be regarded by Thee, but confiding in Thy infinite goodness and pity, and actuated by a desire to serve Thee, vow and promise to Thy divine Majesty, in the presence of the most Blessed Virgin and of all the heavenly court, also before those now present, and to you Reverend Director, and you my Mother, who hold the place of God in my regard, chastity, obedience and devotion to the Blessed Virgin for all my life; and under the direction of the obedience which I promise, I will devote myself with particular care to the service of young ladies according to the spirit of our association. I beg of Thy infinite goodness and mercy, and by the precious blood of Thy Son Jesus Christ, to accept this holocaust and to grant me the grace faithfully to observe these vows which Thou

hast inspired me to make and hast permitted me now to offer to Thee."

The organization of the "staff" was realized and perfected in at least three of the branches of the Sodality, that of the young men, the young women and the Retreat; it is not sure whether the Married Men's Sodality ever had a staff distinct from that of the young men.

The apostolate of the members of these groups was prudently exercised and bore fruit. After 1809, when the meetings were forbidden by the civil authorities, an excellent spirit was still maintained in the Sodality. During these trying years, solemn receptions of new members were still held, as we learn from the register; the correspondence of Father Chaminade shows that, in spite of the opposition of the government against which the Sodality had constantly to defend itself, there were most consoling results. As soon as the old order could be restored after the fall of the Empire, the different branches of the Sodality were found to be as numerous and as fervent as ever, and they kept on increasing. In 1816 the groups of young men who had assumed the obligations of the "staff" counted fifteen members, some of whom had perpetual vows. It was generally styled the "Society of the Fifteen." They devoted themselves with fervor to the labors of the

Madeleine, and their zeal was the principal cause of the steady growth of the Sodality during the first years after its re-establishment.

Space will not permit us to go into any particulars on the life of each of these Christians who, while binding themselves to observe the evangelical counsels, still remained at the side of the Founder in order to preserve their dear Sodality. They devoted themselves to the service of Mary in a spirit of total forgetfulness of their own interests. One of them wrote: "It pleased the Queen of Heaven to invite me to renounce the world and devote myself entirely to the good of the Sodality which is consecrated to her. Her invitation was for me a command. I gave up my worldly affairs at once, and devoted myself entirely to the good of the Sodality, to the salvation of my own soul and the souls of my fellow-brothers." This was Mark Arnozan. He was born of a family which had, during the Revolution, braved all sorts of dangers in the interest of religion; he had just returned from service in one of the campaigns of the Republican army in 1801, at the very time when the Sodality was being organized. He joined at once; in 1804 he became a prefect, and at the restoration of the monarchy, he took the resolution which we have just quoted. It

was a definite step, and until his death in 1854 his time, his property, his intellect, his strength, were devoted exclusively to the service of Mary. Quentin Loustau and his two brothers, Anthony Faye the lawyer, and others of the "staff," placed the interests of their blessed Mother before their own; several of them renounced marriage in order to be more liberal of their time and their wealth in the service of God. In their eyes all this sacrifice of their own interests was nothing more than the faithful fulfillment of the deliberate promise they had made.

Among the young ladies, the self-sacrifice was just as complete. We have in the words of Father Chaminade himself a description of the death of Mlle. Lacombe, who had succeeded Mlle. de Lamourous as president of the Young Ladies' Sodality.

"Mlle. Lacombe died on the 22nd of January 1814, or rather, she entered upon the only real and desirable life. Her virtue remained admirable to the very end. It had been agreed between us that, as soon as she should be judged beyond hope of cure, she should not show by any sign how happy she was to suffer and to be called to her heavenly home. During her life, the greatest penances and humiliations could not satisfy her ardent desire for suffering. She

felt an interior joy to see her sickness prolonged, because she could suffer more; for a whole month her pains were excruciating, and during the last eight or nine days she could not even move without assistance. On the last day of her life her attendant noticed that, about the hour when I was to make my usual visit, she asked to be turned, in order to cause herself greater suffering and to deprive herself of the pleasure of seeing me as I came in. For a long time she had made one of the stations of the Cross once every hour, and during the last three weeks of her life, at every station she made, she offered up her sufferings for one or the other of the young ladies of the Sodality. She was very humble and retiring, and for several years she was always engaged in encouraging her young ladies, instructing them, praying for them and rendering them all kinds of service."

Devoted helpers, therefore, never failed Father Chaminade in the midst of his many and important interests. These co-operators all received their impulse from him, and, by virtue of an admirable unity in direction, each one, while working in his appointed sphere, contributed at the same time to the welfare of all. The virtues and the supernatural life of such devoted men and women

as we have just spoken of could not but call down the blessing of God upon the apostolic work in which they were engaged.

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The distinguishing characteristics of the disciples of Father Chaminade were their unalterable faith and their solid piety, springing from self-abnegation and disinterestedness. They could also be recognized from their zealous work in the cause of religion, but they all proclaimed that it was in their devotion to Mary that they had found the strength which confirmed their faith, and the love which kindled their hearts.

To those who might at first hearing be surprised at such an assertion it would be sufficient to recall Father Chaminade's real idea of what the "staff" should be, and in what light he presented it to his sodalists. We see from his written instructions that, in his mind, the fact of leading the life of a religious in the midst of the world was the crown and the perfection of a Sodalist. "The religious state as formed in the Sodality, is only a more perfect manner of completing in all its extent, the consecration to the Blessed Virgin." It follows that the spirit of the "staff" ought to be preeminenly

one of devotion to Mary. The religious sodalist differs only from the ordinary sodalist in the extent of his consecration to Mary. "Mary leads the religious sodalists to the practice of the counsels, while the ordinary sodalists strive to reach Jesus through Mary in keeping the precepts, or if they practice the evangelical counsels, it is without being bound by vow. As to the rest, it is primarily to the Sodality, to its increase in number and fervor, that its religious members should devote their apostolic zeal, and of course it is expected of them that they should be all the more distinguished by the virtues and the spirit which characterize the members of the Sodality.

Accordingly Father Chaminade proposed Mary as the beau-ideal for all the members of the "staff." "All the rules of religious virtues are the ordinary traits of the august Mary, the patron and the model of the "staff." Every religious, every novice, every postulant, in observing the rules, should habituate himself to considering them as they are exemplified in the beautiful model he is to imitate; he should often raise his mind and heart to her, and through her to Jesus her adorable Son and our Master."

In Father Chaminade's mind true devotion to Mary presupposes that those who want to

join the "staff" be previously instructed and become convinced of the excellent foundation of the devotion, in order that their dedication may rest on a faith that is clear and complete. "Let every one always remember both for himself and for others, what he professed by his act of consecration: that Mary deserves a special worship which is due to no one but her; that she is the mistress of the world, the queen of men and angels, the channel of all grace, the ornament of the Church,... that she is immaculate in her conception, that she always watches over the young with a special care... that, in contracting with Mary an alliance which is as intimate as that between mother and child, they have also bound themselves to certain duties."

This is why Father Chaminade always regarded it as one of his essential obligations to instruct his followers in the important and sublime position that Mary holds in the scheme of Christianity.

The spiritual motherhood of the Blessed Virgin in its relation to the Christian soul was a truth he always insisted on; to it he attributed progress in the interior life and the spirit of apostleship. This is indeed one of the most original of his ascetical theories,

and it is worthy of the fuller treatment we shall give it.

For this really remarkable theory, Father Chaminade found his premises in the doctrine of the supernatural life, and he demonstrated the theoretical and practical consequence of our relations with Mary in perfect accordance with the teachings of the saints and the doctors of the Church.

He reasoned thus: A Christian is not merely a personality having all the natural qualities of a man, only carried to a higher level. He is much more than that; his dignity is of quite another order; there is a vital difference between the Christian life and the merely human life even though this natural life has been carried to its highest perfection, for the natural life is after all only of men, while the Christian life is from God Who is its author and its source, and Who communicates it to us by means of the sacraments. By these means He makes us participants in His own divine nature and life, and He infuses into us His Holy Spirit to become in us the principle of a new existence, animated and controlled by Him.

Having thus been elevated far beyond his natural destiny and made a participant in the life of the Holy Trinity, man entered into the Divine family; in effect, he can say that

he is a child of God. Assuredly all this took place only through an act of liberality, a gratuitous action, a grace, just as if a man should adopt into his family a child which is not his own by nature. But this spiritual adoption is not a mere judicial action, as is done among men, it is a real affiliation by an intrinsic alteration of the soul, which is lifted out of the state of nature and raised to a supernatural condition.

This plan of the divinization of man by the grace of God was shattered by original sin. In order to restore it, the Son of God deigned to assume our nature, and by offering Himself as a victim for our sins He has re-established man in his original dignity and destiny. Hence the necessary and all-sufficient cause of our redemption is Jesus Christ.

In order to assume a body like ours the Word of God was, by the operation of the Holy Ghost, conceived and born of the Virgin Mary; and even for this wonderful work of the salvation of the world He deigned to depend on this humble woman, whose necessary consent to which His plan was subjected, He asked through the Archangel Gabriel. From the moment of giving her consent, undoubtedly foreseen, yet free, Mary entered as an associate into the plan of the Redemp-

tion, of which she was not only the condition but the secondary cause.

This is why Christians have the right and the duty to honor her as the co-redemptrix of mankind in general, and of every individual soul.

On this teaching of theology, Father Chaminade based his instruction on true devotion to the Blessed Virgin. Some extracts from his writings will show it.

In one of his sermons which derives its inspiration from a doctrine developed by Bossuet on the same subject he says: "The part that Mary took in the mystery of the Incarnation is the motive that impels us to have recourse to her at all times and for all kinds of graces. It was Mary's love that made her a co-operator in the plan of salvation, by giving the world a Redeemer. This was only the beginning, and the consequence was that God, having determined to give His only Son to the world through Mary, this decree will never change, 'for the gifts and the calling of God are without repentance' (Rom. XI, 29.)." He develops this thought and goes on to explain the relation between the maternity of Mary and our own life of grace: "Mary is really our mother in the order of grace, for she has given us the life of grace. We are so accus-

tomed to judge only by the evidence of the senses that we are hardly influenced by anything but the external, and yet how far superior is the life of grace! We shall live but a short time in the order of nature; but in the order of grace we are destined to live forever.

He demonstrates the same doctrine in his treatise on the "Knowledge of Mary," and after citing authorities which justify his theory, he concludes: "It follows from this that Mary is our mother, not only by adoption, but also by virtue of a spiritual generation; she became our Mother when she conceived the Son of God. We belong to the Virgin Mother not only from the moment when the Savior, dying on the cross, confided us all to the loving care of Mary. It was on Mt. Calvary, indeed, that the price of our redemption was paid to the divine justice; there, the work of regeneration was consummated; there, Jesus by His death on the cross, merited for us the grace of adoption as sons of God and heirs of heaven but Mary had already conceived us spiritually at the Incarnation, and it was at the foot of the cross that she really brought us forth to a life of faith..... long after she had already become our spiritual mother."

"In fact, if we had been the children of

Mary only since the death of Christ on Calvary, then the words of Jesus to His mother "Woman behold thy son" would not have meant more than a sort of adoption, and the words of St. Luke, "her first-born son," would have been of little meaning. Why 'first-born', if he were the only-begotten son of Mary? Jesus would indeed have been her only-begotten if we were nothing more than adopted children of Mary, because adoption is not birth, and the blessed Virgin would not be strictly the new Eve in our regard. Moreover, the bond of adoption between Mary and ourselves would not be sufficient for our needs; we need a true and a real mother in the order of grace as in the order of nature, because in grace, just as in nature, an adopted mother is never a real one."

"By these remarkable words, 'Woman behold thy son!' Jesus, from the cross, revealed to the world a truth which greatly affects the work of salvation, and He reserved this revelation until the very closing moments of His life, in order that it might be vested with all the sacredness of the last will and testament of a God dying for man."

This profession of faith in Mary's real spiritual maternity could not be more explicit and still, whether in repeating and attesting it towards the end of his life, or in

proclaiming it frequently all through the course of his ministry, Father Chaminade felt that he was well within the bounds of Catholic tradition; he was conscious of having drawn his inspiration from the very best sources, and, in fact, he was simply repeating the teachings of theologians of the highest authority, and of the most eminent doctors of the Church. Still there are very few directors of souls who have sounded and studied the depths of this doctrinal treasure with so much ardor and perseverance as Father Chaminade. By the light of heaven he had thoroughly studied these principles of Mariology; they were the subject of his solitary meditations, where he had admired their beauty and tasted their sweetness; and in the course of his active ministry, he had many an occasion to test their life-giving efficacy.

He spared no pains to instill them deeply into the hearts of his followers, and to make them enter into their daily life. He showed them how Mary and the mysteries of her holy life form a part of our very creed, and he proved that the consecration of one's self to her, and working for her interests, should not be the result of a mere tender and human sentimentality, not a merely secondary and ornamental devotion, and a simple incen-

tive to piety, not such a devotion as we render to the saints, but that it is an essential element of Christianity itself.

Of course he never claimed that Mary could replace Jesus; the homage paid to the mother did not detract from the honor due to the Son. Quite the contrary; Mary brings an increase of grace, and with it a more complete transformation of ourselves in Christ. Mary being our Mother as well as the Mother of Christ, Jesus becomes nearer and dearer to us, as our fellow-man and our brother. If Mary were to be taken from us, or were to be seen only as in a distant haze, Jesus Himself would be less intimate with us; His personality would veil itself, would disappear, and our hearts would grow colder.

These are the great principles which actuated the conduct of Father Chaminade; by them he guided his followers in their spiritual life, and animated them in their work of zeal and apostleship.

The title of Queen of Apostles which the Church gives to Mary is not an empty epithet. Devotion to Mary is not merely a manifestation of religious respect, of loving gratitude or of confident invocation, but it is of itself a most powerful stimulant to take part in the warfare which Christianity is forever waging against error and vice. This

was the firm conviction of Father Chaminade, and if, as we have already seen, he never tired of repeating this to his sodalists, with how much more ardor did he not speak of it to the members of his "staff," whether in their meetings or in his private interviews!

Never was his emotion so vivid, his enthusiasm so contagious, as when he contemplated the august figure of the Mother of God, looming up greater and greater in history as time passed on; appearing already at the very dawn of creation, casting over a blighted and darkened world, like the glow of a morning twilight, the hope of a Redeemer to come; then as time passed on, guiding and sustaining mankind in the incessant conflict between good and evil; leading the Church to triumphant victory over every heresy; standing as the very symbol and pledge of the purity and the sanctity of the individual soul, as well as of the peace and harmony of the world; uniting in her maternal heart both power and tenderness, and realizing in her exalted person the very ideal of mankind modeled after the criterion of supreme perfection, the Man-God Himself.

It was by such discourses as these that he encouraged his "staff" in the imitation of the characteristic virtues of Mary, faith, humility, purity, and interior life; that he led them

on in the work of God:... *with* Mary and in her name, *through* Mary and under her protection, *for* Mary and for her glory. No wonder he found it so easy to have them take the last vow of zeal which consecrated them body and soul, life and property, to the service of Mary in the Sodality.

Under this powerful impulse the chosen "staff" more easily achieved its ends; it was a school of mutual encouragement in striving after perfection, where each of the members not only interested himself in the spiritual progress of his fellow-sodalists, but actually co-operated in their advancement. In this mutual solicitude and aid, zeal had a pre-eminent place, and it was not content to exert itself only among the more advanced; it overflowed the bounds of the Sodality and poured itself out upon the vast array of souls to be gained to Christ and to His holy Mother. We have already seen the admirable effects of this generous and faithful correspondence with grace, both during the period of the official suppression of the Sodality from 1809 to 1814, and after its re-establishment on the Restoration of the Monarchy.

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The designs of Father Chaminade, however,

were still far from being fulfilled, and he looked forward to a time when he could set a fitting crown upon his work.

There can be no doubt that he saw in his select "staff" only the preparation, only the beginning of a movement towards a more perfect achievement. A few years of practical experience had convinced him that the life of a true religious cannot be passed in the midst of the world. It was impossible to maintain a steady and uniform observance of religious rule amidst the complications that inevitably result from a difference in social position and a diversity of private practices. It was not easy to create a spirit of mutual understanding and unity of methods among associates who did not see one another except at long intervals. Some attempts had been made to meet more frequently, to have a greater number of religious exercices performed in community, but much remained to be done; there still lacked that harmony among diverse characters, that unity of views, that discipline of concerted action... among a body of independent men.

Father Chaminade debated with himself whether he should feel justified in asking of his devoted "staff" any more than they were already doing for the Sodality, especially as any further addition to their zealous labors would

make it impossible for them to tend to their own temporal affairs. It was becoming more and more evident day by day that, to compass the entire work of the Sodality, the director needed co-workers whose time and whose labor were entirely their own, and whose interests were only for God and for Mary.

It would also be necessary for the "staff" to be organized outside of the city of Bordeaux, if it was destined to be the center and the support of each of the sodalities already affiliated, or to be affiliated later; and in that case it would become almost impossible for Father Chaminade to perform the many duties that would naturally be entailed upon the director of the mother-Sodality, controlling a number of branches scattered over a relatively large territory, and in an epoch when travel was difficult.

Besides, he felt the burden of age coming upon him, and he asked himself who should take up his work after he was gone? This urgent and inevitable problem of a successor seemed to him to have only one solution:

"To direct a sodality," he said, "we need one who will never die," and this immortal being could be no other than a religious society, which would contain within itself the principle of vitality and of perpetuity.

Such a solution was to him a welcome one, for the religious state had always been in his eyes, the complement of Christianity, a vital part of the teachings of the Gospel, and therefore an indispensable factor in the Church. Father Lalanne, one of his first disciples, in his Historical Sketch of the Society of Mary says: "Father Chaminade was thoroughly convinced that Christianity could never be definitely re-established in France except through the restoration of the religious orders... He was confident that if Divine Providence desired the re-establishment of religion, it would also bring to a successful issue an undertaking which aimed at restoring to Christianity one of its essential elements."... The same author adds something significant, but which will no longer appear strange to us: "The designs of Father Chaminade were the results, not only of deep meditation and profound wisdom, but, as he told some of his first disciples in confidence, they had been revealed to him by a supernatural voice." These last words are an allusion to the mysterious call received at Saragossa.

These considerations, and others, which were prompted by Divine Providence rather than by any human agency, soon led him to plan and organize a strictly religious institute

in a complete and permanent form, and to gather about himself a company of workers who should be entirely free from temporal cares, exclusively devoted to his cherished work, and united among themselves and with himself, by the three vows of religion.

The "staff" was still to be maintained, however, for the benefit of those sodalists who might wish to practice the evangelical counsels while remaining in the world. In fact, some of the members of the "staff" decided not to enter the religious institutes which had their origin in the Sodalities.

We shall next follow the order of this transformation of the members of the "staff" into religious life, first in the Young Ladies' Sodality, and then in the Sodality for Young Men.

CHAPTER IX

Mlle. Adelaide de Trenquelléon (1789-1828). — Her Sodalities Affiliated to the Sodality of Bordeaux. — The Institute of the Daughters of Mary (1816)

By a chain of circumstances of which we shall narrate the details, it happened that, as early as 1814, Father Chaminade found within his reach enough of the elements of a Religious Institute to determine him to begin the work at once. The foundation of an Institute for men was as yet impraticable, but everything seemed to be ready for a new institute for women, and the first members of this community were to be drawn from a pious association directed by Adelaide de Batz de Trenquelléon.

Adelaide was descended from the Batz family, one of the most illustrious in Gascony, and from a branch of the Trenquelléons, who, like all the nobility of the Neraquais, had been Protestant since the reign

ADELAIDE DE BATZ DE TRENQUELLÉON

Foundress of the Institute of the Daughters of Mary
1789-1828.

of the Queen of Navarre, but who had returned to Catholicity during the reign of Louis XIV. She was born on the 10th of June, 1789, at the chateau of Trenquelléon, a beautiful modern structure situated on the banks of the Baise River; she was baptized on the same day in the parish-church of Feugarolles in the department of Lot-et-Garonne. She was not yet two years old when the Revolution forced her father to emigrate; Adelaide remained with her mother who assumed the entire charge of her education.

This brave mother determined to supply the place of the father in the management of the household, and her great tact and prudence succeeded, even amid all the turmoil of the Revolution, in keeping her family in its respected traditions. The difficulties were great; the revenues of the family soon decreased, for the property of the nobility had been confiscated, and their incomes had practically ceased. Mme. de Trenquelléon was obliged to sell her jewels and some of the precious heirlooms of the family in order to provide the necessaries of life. No political turmoil however, and none of the alarms that were so common in the sad days of the Revolution, could distract her attention from the care of her children; she instructed

them in their religion, and with all the art of a devout Christian mother, she profited by every circumstance and used every opportunity to raise their young hearts to God, and to train them in the practice of virtue, especially in charity to the poor, for, in those unhappy times there were many occasions for the practice of this virtue.

The absence of the father was severely felt in other respects. The Revolution left the family no peace; they lived in the midst of constant alarms; there were frequent visits of inspection from the suspicious police authorities; there were threats and vexations of all kinds, which the fury of the Revolution employed against the families of the "émigrés." The governments that succeeded one another multiplied the laws and decrees against them; the cupidity and the ill-will of the people laid them open to violent attacks. At last, after the reaction of Thermidor, there seemed to be a lull in the storm, and the baroness, confident that the calm would be of some duration, took the occasion to visit her mother, who lived in Figeac. She took her children with her, but on the very day after her departure came the famous coup d'état of the 18th of Fructidor. The directory at once issued a decree of expulsion against the émigrés who had returned to

France. The name of Mme. de Trenquelléon was on the list of proscription. When she heard of it she at once took measures to have it struck out, declaring that she had never left France, but her protests were all in vain, and she was obliged, under penalty of death to go into exile. It was with a heavy heart that she prepared to leave France; she took her children with her, for she preferred to have them to brave the vicissitudes and privations of exile rather than have them separated from her, or confide their education to other hands. She went to Spain, and later passed into Portugal. The exile was a trying one, full of sorrow and anguish. After seven years of separation, the Baron de Trenquelléon was at last able to rejoin his family at Braganza. They returned to France during the Consulate.

On Christmas Eve of 1800, the travellers had arrived at a city in Spain whose name has not been recorded, but the following incident is well authenticated. They had intended to stay for some time in this city and the baroness wished to go to Confession in preparation for the feast of Christmas. Adelaide was with her, and went to Confession after her mother. While the baroness was occupied with her thanksgiving, she was

surprised to hear a rather brisk and excited conversation going on in the confessional between the priest and his little penitent, and in a few moments Adelaide, all in tears, came out and hurried to her mother: "Mamma," she said, "the priest wants me to make my First Communion tomorrow, and I'm not prepared!" The child seemed greatly troubled; in fact she had not been prepared, but the good priest, judging of the situation according to the Spanish customs, maintained that the influence of grace was manifest in that precious soul, and that God's work was a great deal better than any mere human preparation, and he assured the mother that the Infant Jesus would be very glad to visit so innocent a little heart. Madame de Trenquelléon was almost as much disturbed and afraid as her daughter; a mother's tenderness is very sympathetic, and the French rigidity of form and custom held her to the national usage. The confessor gave way before the scruples of the baroness and her daughter. In the end, however, a happy compromise was effected, and the baroness promised to prepare Adelaide for her First Communion for the feast of the Epiphany.

From her father, a former officer of the court of Louis XVI this charming child inherited that vivacious and ardent temperament

which characterized her to the very end; from her mother she inherited a firmness of will united to tenderness of heart, a strong faith and a sincere piety which were evident in her every religious action. She was impressionable and high-strung, and her lively imagination often placed her in real danger; it was the cause of many a poignant anguish of soul, of the scruples of conscience which tormented her, and of certain excesses of zeal and austerity which injured her health. The privations of her early exile had matured her soul, and the reception of the Holy Eucharist increased in her a taste for prayer and for the service of God.

While still quite young she had felt a great inclination to the religious life. The Trenquelléon family were greatly devoted to the Daughters of St. Theresa, and the conversations at the chateau frequently turned on the mode and the history of the life of the Carmelites. Adelaide soon conceived a great affection for the holy reformer and decided to become a Carmelite. In Spain, at the time of her First Holy Communion, the desires of her earlier childhood were re-awakened and seemed to take a definite form. Just as the family was about to recross the frontier into France, Adelaide begged to remain in Spain and enter a convent of the Carmelites, for

she knew that there were no Carmelites in France. She was only in her 13th year, and the baroness refused permission. However, she promised Adelaide that if she were still of the same mind at the age of twenty-five she would not interpose any obstacle, but would even take her back to Spain, if there were no Carmelites in France by that time, and to this Adelaide consented.

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On their return to their native land in 1802, the Baron de Trenquelléon found himself in more fortunate circumstances than most of the émigrés, for, thanks to the persistence, the zeal and skill of his younger brother and of his sisters, who had remained in the chateau, he found that his property had not been sold. Adelaide was back again to the home of her early childhood; for her, as for the other members of the family, it was indeed a great happiness, but it was a joy mixed with sadness. The religious desolation of the country was deplorable, but it pleased God to revive the courage of the family and to facilitate the work of religious and social restoration which they felt themselves called upon to undertake. The baron and the baroness brought back

from their exile the best traditions of the past, and they continued to edify the surrounding country by the example of a virtue which the destructive fury of the Revolution had never been able to reach. The chateau again became a home of charity and a house of prayer.

Adelaide began to look beyond the walls of her home and, without daring to anticipate the designs of Providence, she sought to advance as much as possible in piety and to acquire all the perfection that God might require of her generosity. When all France was suffering from a dearth of priests, it was not easy for Adelaide, living in a retired little village, to find a spiritual director such as she longed for. The goodness of God came to her aid. The private tutor of her brother was a certain M. Ducourneau who, although he was not yet in Holy Orders, had finished his theological studies, and was in a position to give Adelaide excellent spiritual advice and guidance. In consideration of her ardent character, he advised her to practice humility and gentleness, and taught her the method of acquiring these virtues. He also aimed to instill a saving expansion and a filial confidence in God into her soul, self-contained and impeded as it was by a morbid fear of divine justice. The rule of life which he drew up for her,

specified the manner of employing every hour of the day, and marked the time of prayer, of work, of reading and of recreation, leaving nothing to the caprice of the young girl.

In October 1802, Mgr. Jacoupy became Bishop of Agen. Adelaide was happy to be able to prepare for the sacrament of Confirmation. She resolved to make the very best preparation possible, and asked her mother's permission to retire for some time into a convent of Carmelites then being established at Agen. Her request was granted, and she gave herself the pleasure of a six weeks' retreat. She was confirmed on the 6th of February, 1803.

One of her companions in the reception of the sacrament of Confirmation was Mlle. Jeanne Diche, the daughter of one of the government officials of Agen. Under the influence of the Holy Spirit, these two select souls formed a holy friendship and alliance, and resolved to devote themselves together to the glory of God. How they were to go about this work they little knew, but their ignorance of God's designs and of their own capabilities, did not detract from the generosity of their intentions. M. Ducourneau led them to profit by their youthful fervor, and guided Adelaide into the path of her real destiny, which was evidently the work of

zeal. Her temperament disposed her more to action than to contemplation; her spiritual director had only lately been convinced of the excellent work done by pious associations, and, in the great distress in which Catholicism found itself at the time in France, and saddened at the sight of the many dangers to which souls were exposed, he thought it well to unite those faithful Catholics who were anxious to practice their religion, and especially the zealous ones who longed for the occasion to propagate it. This was what he proposed to the two young ladies, and they eagerly consented to undertake the work.

Adelaide, profiting by the position of her family, and by her friends, soon gathered several adherents; her companion enlisted others in Agen. The little society thus formed, chose as its special object, the preparation for a good death; as means to this end, they resolved to avoid the vanities of the world; as patroness, they chose the Immaculate Virgin, and as a model, St. Francis de Sales. All their pious practices were such as should increase the love for God and spread it everywhere. Each associate was to devote herself to some one of her own sex, and to do all in her power to lead her to love God and serve Him. This was undoubtedly one of the causes of the rapid growth

of the little society, for it soon spread in all directions from Agen, gathering members in cities and in the country within a radius of seventy miles. Wherever the members were sufficiently numerous, they met every Friday; those who could not be present at the weekly meetings wrote some message, and these letters circulated among the members, carrying edification, good advice, and encouragement. Several priests became members of the little society, and took part in its prayers and its various practices. Adelaide de Trenquelléon acted as president.

"Dear Adelaide," as her associates loved to call her, devoted herself with all her heart to the good of the society. Living most of the time at the chateau, far from Agen, she could not attend the weekly or monthly meetings, but her numerous letters supplied her place. She was fully informed about the state of each associate; she could read it almost by intuition, and if it happened that any member grew lukewarm in the service, or allowed herself to be drawn away by other occupations or attractions, a letter would arrive from Adelaide, eloquent, encouraging and effective. But she did not defer her writing to some such urgency, for she wrote very frequently. The original associates, those who could be regarded as the founders

of the society, met as often as possible at the chateau, or came individually to visit her. These were festal occasions when God, and the good of souls, and the welfare of the little society, were the subjects of conversation. They visited her favorite poor, they examined her pupils... for she kept a little school, and especially a Catechism class...and many of her companions went back home to imitate her. If her letters at long distance were so effective, what must have been the power of her living words at short range! Every member that visited her spoke of her to the rest of her associates, or wrote to them what she could remember of her conversation and all that she could think of imitating in the practice of "dear Adelaide." If Adelaide went herself to visit some city or some section of the surrounding country, she always tried to gain some new associates; she studied the local situation, and she tried the effect of certain measures, made some proposal for forming an association, and it was a rare occurrence for her to come back without having organized a branch of the society.

The young president of the society nourished her own apostolic spirit, and fed the flames of her own zeal in the true and only way... at the Eucharistic banquet. But even

this was not without opposition. M. Ducourneau had urged her to confess and communicate every week, but the parish priest of Feugarolles, the only clergyman attending the chateau, was alarmed at this frequent reception of the Sacrament which he judged excessive for a young lady living in the world and held to the obligations of society. Actuated by that spirit of rigorism so common at that time among the clergy of France, he would not admit her to the sacraments more than once a month. This sore privation, joined with the discouraging doctrine taught her by the same priest in the confessional, had the effect of stopping for a time the rise of that pre-elected soul to the heights of perfection destined for it.

Fortunately this trial was only of short duration. M. Ducourneau soon found for Mlle. de Trenquelléon a confessor who understood her, and this wise and charitable guidance corrected the unpleasant effects of the principles of the parish-priest of Feugarolles. This new guide was Father Larribeau, the parish-priest of the village of Lompian, not far from the chateau of Trenquelléon. This wise and pious priest had joined the association, and was in a position to appreciate the character of its president, who was its life and inspiration. He was glad to

undertake the guidance of this soul, and in a short time he led her very far on the path of interior life. But he did much more than this, for Adelaide, who well understood how precious an advantage to her society would be the advice and guidance of a priest, prevailed upon Father Larribeau to undertake the direction. The association continued to grow; in 1808 there were some sixty members, drawn from all the surrounding towns, Villeneuve-sur-Lot, Condom, Villeneuve-des-Landes, Tonneins, Saint Sever, but principally from Agen.

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Mlle. de Trenquelléon was entering upon her 20th year and it was time for her to choose a state of life. She seemed destined to devote herself to the service of God alone, Who was her only attraction. However, in the autumn of 1806 her hand was asked in marriage by a gentleman, who, in the words of one of her relatives, "joined to great merit the advantage of a distinguished social position." Adelaide was troubled at the first advances of his family; she was taken aback by the unexpected proposal, and thrown into a great anguish of mind. She felt indeed a special call to the service of God, but could she not serve God in the married state? Reli-

gious life had appealed to her, but as yet she saw no religious community that answered fully to her desires. The Carmelite Order was still struggling for existence, and she was no longer so sure as when she was a mere child, that she was fitted for such a life of enclosure, penance and contemplation. Her greatest attractions seemed to be for the poor; she loved to attend them, and even the delights of prayer would not have been powerful or sweet enough to draw her away from the service of her cherished poor. Devotion to the poor was very compatible with the care of a household, and before her very eyes was a living proof of this, for her earliest and best friend, the companion of her Confirmation, her co-operator in the establishment of the association, Jeanne Diche, had married in 1805, and still continued to attend the meetings of the society and take part in all its activities. From all these various considerations, pressing upon her from all sides it was easy to see that God was about to subject her to a very severe and decisive trial.

Her father was in favor of the marriage; the baroness, like a true Christian mother, was loath to exert any pressure. She knew and understood the inmost soul of her daughter; she believed that Adelaide was made for higher things than mere worldly

happiness and prosperity, and, with mingled anxiety and confidence, she wisely bided her time.

In the midst of all this indecision Adelaide was sincere, open-minded, and fully prepared to do the will of God as soon as it became manifest to her. She would have liked to receive definite and decisive advice, and begged for such from her ordinary counsellors, but, one after another, they left her to decide for herself. Father Larribeau had said: "I thought that God had other designs in store for you." Another priest gave her this wise counsel: "Refuse the offer, Mademoiselle; in your present state of mind, a consent would be imprudent. If later you believe that God has not called you to His special service, you will still be in a position to make a very favorable match." This advice, received on the 20th of November, set her mind at rest immediately; she committed herself in confidence into the hands of God and resolved to await further light from Heaven. At once a great peace came over her, and she saw more clearly. On the following day, the feast of the Presentation of Our Lady, she notified her parents that she had determined to devote her life to the service of God by the religious profession.

From this time on, mindful of the beauty

of her vocation and determined to guard it as a most precious treasure, she gave up all the manners of the world, and utterly regardless of its fashions and customs, she dressed simply and even poorly; she redoubled her prayers and her acts of charity. The instruction of children in Christian Doctrine, visiting the poor, and the care of the most unwelcome and repugnant forms of sickness, absorbed all her time. She devoted herself with more ardor than ever to her cherished society, she wrote letters, she held conferences, she widened the scope of her interests and activity. But every now and then, from the midst of all these absorbing occupations and her cherished exercises of piety, she would cast a longing glance beyond, as if to question the future, and then once more she would apply herself to her daily task, toiling in patience, and waiting in confidence, till God should please to let her know His holy will.

At about this period, Adelaide, in company with her mother, visited Figeac. While there she tried, according to her custom, to organize a branch of her association, but all her efforts failed. And still, it was in Figeac that Providence awaited her, in order to set her in the way of finding the very one who was destined to influence the rest of her

life. While visiting the hospitals of that city, she met Hyacinth Lafon, at that time professor in the college of the commune. Lafon already knew of all the work which this young lady had done for the spread of her society, and spoke to her of the Sodality in Bordeaux, which of course he knew intimately, advising her to write to the reverend director and solicit an affiliation of her society with the Sodality.

Mlle. de Trenquelléon laid the matter before the members of the society, and they all thought it well to make the request. Adelaide was commissioned to take up the matter; her letter was welcomed by Father Chaminade, who sent her at once the regulations of the Sodality and a copy of the "Manual of the Children of Mary." The practices of the Bordeaux Sodality were adopted at once by the association; correspondence began between the two societies; in Bordeaux, Mlle. de Lamourous and later Mlle. Lacombe, wrote in the name of the Sodality. The resemblance between the two societies was already great, but when Father Chaminade had made a thorough study of the customs and practices of the kindred association, he insisted that a greater stress should be laid on devotion to the Blessed Virgin and apostolic zeal, which were the

characteristic marks of the Sodality. In the course of a long correspondence with Mlle. de Trenquelléon, Father Chaminade enlarged upon the principles underlying the devotion to Mary, and showed her the importance of the relation of that maternity of grace which the Mother of Jesus, who was also the "Mother of Divine grace," bore to every Christian. He also represented to her how the work of the apostleship should have the place of honor in the society and should predominate in all the relations with the fellow-Christians. This happy acquaintance between these two leaders redounded to the benefit of both parties and of their cherished interests; on the one hand, it placed the little association on a firmer basis and gave it the privilege of participation in more abundant graces; on the other hand, it furnished Mlle. de Trenquelléon a most effective supporter in Father Chaminade in the great works she was destined to accomplish.

The members of the little society in the department of Lot-et-Garonne were very desirous of a visit from the reverend director of the Sodality of Bordeaux. The suppression of the Sodality gave Father Chaminade some relief from his arduous and absorbing duties, and in 1810 he took the occasion to visit the association. A meeting was set for

Villeneuve-sur-Lot, where the members were to assemble for the purpose of making their act of consecration and of receiving some special instruction on their duties as sodalists. We may well imagine the happiness of Mlle. de Trenquelléon in making the acquaintance of this priest, whom she ever afterwards held in singular veneration. In 1813, Pope Pius VII granted to the Sodality the privilege of affiliating the smaller Sodalities with the main Sodality at Bordeaux, and this was the beginning of a remarkable development. Soon there were branches at Agen, Tonneins, Aiguillon, Lompian, and since the health of Father Larribeau was not equal to the work, Father Chaminade delegated as regional director of these groups an old friend of his, and one of the companions of his exile, Father Laumont.

Meanwhile Adelaide was ever mindful of her promise to consecrate her life to God, and awaited the further manifestation of His will. As early as the year 1814 she would have been happy to gather about her a select company of the most virtuous of her companions and bind them by religious vows and a community rule to the service of God and to the care of the poor. This project also appealed to several of her associates; she spoke of it to Father Larribeau and asked

his advice, and also the aid of his spiritual guidance in the manner of life they were determined to undertake; the priest declined the work on account of his feeble health. Not in the least discouraged, Adelaide next turned to Father Laumont, but with hardly any better success; however Father Laumont thought it prudent to refer her to Father Chaminade, whom he judged to be the most competent person to advise her in so important a matter, as well as to aid her in the execution of the project if he judged it opportune. Adelaide was happy to receive this recommendation, because she felt a great attraction for this minister of God in whom she had already placed her confidence. She wrote to him that she intended to organize a small community with some of her associates, which should be under the patronage of the Blessed Virgin, and was to devote itself to the salvation of souls in the villages of the country. Father Chaminade answered that he himself had felt called to establish a society of religious women, and that several of his sodalists, already bound by temporary vows, had asked to become members; he encouraged her to pray that God's will might be made clear. Adelaide was delighted to hear this. In truth, however, her project, and that of Father Chaminade did not agree in

every detail. Father Chaminade's plan looked more to an institute destined to take charge of the sodalities and kindred works, while hers looked more to the needs of the poor in the country districts. On both sides, however, were the practice of common life and the vows of religion, and the two ends in view did not entirely exclude each other.

Mlle. de Trenquelléon was satisfied; moreover she had been much impressed by one passage of Father Chaminade's letter: "Tell me whether your desire to become a religious compasses the views and the sentiments of *a little missionary*." This phrase delighted Adelaide and dispelled the last traces of misgivings, for she felt within her heart a genuine zeal for souls. She therefore offered her services to Father Chaminade, and begged him to come as soon as possible to put his plans into execution. There was nothing any more to keep her at home; her aged father, whom she had nursed with a wonderful love, had died a short time before, and her mother generous as ever, encouraged her in her enterprise.

Obstacles arose from another side however. After the troubles of the "Hundred Days" following Napoleon's return from Elba and the consequent delays, Father Chaminade had invited the future foundress and her compan-

ions to come to Bordeaux and commence their initiation under his direction, on condition that Mgr. Jacoupy, to whom the project had already been presented, should give consent. Mgr. Jacoupy did not oppose the foundation itself, but he protested against taking it outside of his diocese. He feared that if these young ladies were once to leave Agen, they might never return, and he asked that the initiation be made in his own episcopal city. The idea of making Agen the cradle of the new institute was not at all unwelcome to Father Chaminade. Bordeaux was already supplied with new religious institutes, to say nothing of the older Orders that had been re-established, while in the department of Lot-et-Garonne there was a dearth of religious. Father Chaminade was a friend of the good and pious Bishop, who was a native of the same city as himself and was of the same age; moreover, the great prudence of the prelate and the warm welcome he had held out to the sodalities of the the Blessed Virgin established in Agen had won his confidence. He saw in the request of the Bishop an indication of God's will, and he gladly acceded to the prelate's desires. He immediately began the work of drawing up a set of rules for the new Institute.

Meanwhile a site had to be purchased in

Agen. In spite of the anxiety of the community to begin without delay, the negotiations for the purchase were not completed until 1816. An old convent called "The Refuge," built on the foundations of a chateau of the Templars, was bought. The buildings were large but dilapidated, and needed many repairs. Work was hastened and the chapel finished first. The ladies of the city furnished the altar-linen and the ornaments. It was a great consolation for these faithful souls to see the Church thus giving another proof of her power and fruitfulness in raising up in their own midst a new religious institute.

In the midst of all the enthusiasm, several members of the association who had promised to enroll in the new institute, began to hesitate; they feared to follow the foundress to the very end. It was all in vain that Adelaide tried to rally her wavering associates, chiding and encouraging the vacillating members; their pusillanimity came very near destroying her own courage; a wave of indecision passed over her. The new enterprise was a very important matter, she began to think, and she asked herself whether she had sufficiently gathered and measured her strength before undertaking so serious a project. She took counsel with her mother, and told her

of her misgivings. Madame de Trenquelléon had not a moment of hesitation; it was all a ruse of the demon, she said; the project had been carefully deliberated for a long time; it had been approved by ecclesiastical authority and praised by enlightened persons, and there was nothing now to do but to continue to the end. Adelaide abandoned herself quietly to God's holy will.

At Agen all was in readiness. Upon receiving notification from Father Chaminade, she went to that city with three companions; another awaited them at Agen. On the 26th of May, 1816, the five young ladies assembled in their future home, and went at once to the chapel to thank God, after which they indulged in innocent enjoyments. Mlle. de Lamourous arrived on the same day; she had been sent by Father Chaminade to regulate and direct the first operations of the new community, and her presence made their joy all the greater. In the evening they visited Mgr. Jacoupy, who gave them his blessing. On the next day the Bishop visited the community in their convent, and spoke to them of his hopes for the new institute.

Mlle. de Lamourous set to work with zeal; her first care was to banish all spirit of ownership and to teach the new servants of Mary that they formed only one family. We

know very well the eloquence of the Superioress of the Miséricorde, the exquisite charm of her language, the spontaneous wit and the sprightliness of her conversation at all times..... and what must have been her influence here, in this little cenacle of chosen and congenial souls! Oh! what happy days! what holy fervor and enthusiasm! what sweet and heavenly consolations!

Something of this happy life transpired, and postulants soon came to swell the number of those privileged souls who gathered in eagerness about her who was called in Bordeaux "the good Mother." The community was occupied in preparing the religious costumes according to the form prescribed by Father Chaminade, who had foreseen everything. On the 7th of June he came himself, full of hope and encouragement. He conferred with each postulant in order to assure himself of her vocation. He admired the effects of grace in these young ladies; he was soon convinced that the years of their preparation by the work of the Sodality had been proof enough of their sincerity and their fitness, and he resolved, as far as it was in his power, not to defer the definite foundation of the Institute, but to proceed as soon as possible to the profession of the first Religious vows. In a series of general confer-

ences and private interviews he explained the Constitutions and the regulations, and applied himself to instill into the hearts of all the members the spirit of their Institute. Adelaide and her companions sat entranced; his face was so serene and calm, his voice so sweet and so inspiring; a feeling of peace came over them all; everything in him attracted them and inspired a holy confidence. The little community received his paternal exhortations with eagerness and prepared with the greatest fervor their first profession by a retreat which was preached by the Founder himself. He had already fixed the date of the ceremony, little dreaming that he should meet an obstacle that would prove for a time unsurmountable: the Bishop, Mgr. Jacoupy refused to ratify this decision which he considered premature.

In fact, a difference of opinion had arisen between the Bishop and Father Chaminade, and the disagreement was of such a nature as needed to be settled before any further steps were made. Father Chaminade had introduced into his plan of the new Institute, perpetual vows and enclosure, and he regarded both as absolutely necessary. In this he was opposed both by the Archbishop of Bordeaux and the Bishop of Agen. It was all a matter of points of view. The

Bishops wanted a local Institute, devoted to teaching and to charity, and ready to furnish religious who should meet the various needs of a parish; accordingly, they rejected the idea of perpetual vows because, according to the general theory and practice of those days, perpetual profession implied the rule of cloister. But the rule of cloister being incompatible with the employments projected for the religious, the perpetual profession was also to be sacrificed. Father Chaminade was not of that opinion; he did not absolutely refuse the services which the Bishops seemed to expect from his spiritual daughters, but he held that such a society as he had in mind, destined to be employed in very diverse occupations and in many lands, needed a guaranty of stability such as could be furnished only by a perpetual profession, and moreover that the sacrifice of one's entire self by perpetual vows was an essential element of a definite state of life and of an Institute formally pledged to the practice of the evangelical counsels. In order to secure perpetuity of profession without involving the rule of enclosure as practiced in the older religious Orders of women, he offered the following solution: The Sisters were to make a special vow of enclosure in such terms that the Superiors could allow the religious to attend

to duties outside the convent in company with another Sister whenever necessity required it.

Immediately upon her arrival in Agen, Mlle. de Trenquelléon had been apprised by Mgr. Jacoupy of this serious difference of opinion; she had written immediately to Father Chaminade who, in order to re-assure her and correct her impressions had answered: "You speak to me of annual vows instead of perpetual. But my dear child, what is marriage in the order of nature? Is it not an indissoluble bond? and yet, is not marriage the figure of that mystical union between the soul and the divine Spouse in the religious profession? I never understood that you and your dear companions wanted to be religious only by halves; the desire that the Holy Spirit has infused into your hearts is surely different from that. I shall soon be with you and, with the help of God, I shall explain to you these beautiful truths... The rule of cloister is a consequence of the perpetual profession. But do not fatigue your brain so much, rather let your heart speak; all will be well in the end and Jesus Christ, to Whom you are to consecrate yourselves, will not permit His ministers to make a mistake."

When Father Chaminade came to Agen he

conferred with Mgr. Jacoupy and tried to lead him to his own way of thinking, but without success. Since the perpetual profession had been determined upon, the Bishop decided that the taking of the habit and all the ceremonies of the profession should be deferred, and that the candidates should submit to a longer probation.

Father Chaminade was not one who would easily abandon what had been seriously determined upon. The slower he was to come to a decision, the more persevering and tenacious he was in the execution of a decision once taken. He therefore tried to relieve the pain and the disappointment of the little community, and prepared to leave for Bordeaux in company with Mother de Lamourous, for both were urgently needed in their respective positions. The little community eagerly listened to the parting words of him whom they had commenced to call their "Good Father," and who was to be their guide in the religious life.

Before leaving Agen he organized the government of the new community and named the superioress. Adelaide had begged Father Chaminade to appoint one who should be able to impart to her and all her companions the true religious spirit. Father Chaminade had waited in order to see for himself; he

conferred with Mlle. de Lamourous on this important subject. The good mother hesitated over the youth and the vivacity of Mlle. de Trenquelléon; on one occasion, in order to test her, she confided to Adelaide the perplexity of her mind on the matter of the superiorship. "You are too fiery," she said to Adelaide, "too eager, too easily carried away; you would not be able to govern this community; you might spoil everything;" and pointing out one of her associates who was still at home, and was prevented by the opposition of her family from joining the aspirants, she added; "I do not see any other that has the qualities to be Superioress; we must make a novena to get the parents to consent to her leaving home." Mlle. de Trenquelléon made the novena with all her heart; she was indeed afraid of the superiorship, and when her friend, having overcome the opposition at home, had come to join the aspirants, she rejoiced at the prospect of being relieved of the burden of superiorship.

But Mother de Lamourous appreciated the humility of Adelaide; she was convinced that she could overcome the defects of her character; and accordingly she asked Father Chaminade to name Mlle. de Trenquelléon superioress. The Founder was of the same opinion, and the ceremony of installation was

performed. At the same time he approved her choice of the name of Mary of the Conception, a title chosen by Adelaide from the very first days of her longing for Religious life. He also ratified the name of the community as the Institute of the Daughters of Mary.

CHAPTER X

Strengthening of the Institute of the Daughters of Mary (1816-1820). — The Rule and its Spirit. — Trials. — The First Establishment. — The Auxiliary Third Order.

The beginnings of religious orders resemble the dawn of a beautiful day or the season of spring, the joyful forerunner of the other seasons. It pleases God to surround these beginnings with a goodness and a sweetness all their own; He seems to manifest His presence in a more intimate manner in these chosen periods, for He Himself wishes to reap those first fruits of which He tells us in the Scripture that He is very jealous.

So was it also with the Institute of the Daughters of Mary. In forming their first community, God was pleased to gather about the foundress a group of truly select souls, whose various qualities and virtues encircled her as with a beautiful living garland. Sure-

ly the details of the rise of the Institute would form a most fascinating history, if we had the time to follow it into all its details, and to trace all its interesting episodes. Let us at least give a sketch of its beginning.

Before leaving Agen, Father Chaminade confided to the little religious family this message: — "Since it is the will of your Bishop to have you wait, try to make of this delay a real novitiate." The new Sisters were faithful to this recommendation, which corresponded so well with their generous fervor and good will. In silence, in prayer and abnegation, they prepared themselves for the austere duties of their holy state. The Founder had not excluded from their mission the external works of zeal. During his stay in Agen he had also regulated the internal organization of the Young Ladies' Sodality, and had patterned it on the model of the Sodality of Bordeaux. The fervor of the members had received a new impulse, and in a short time the Sodality had added sixty members to its roll within the city of Agen alone.

The new religious undertook the direction of this section of the Sodality; the exercises of piety were held in their chapel and all the various activities of the Sodality centered in the convent. Several of the Sisters, and

especially the foundress, had long experience in these activities, and there was little new for them to learn in the work. Their skill for management soon made a deep impression and their fame began to spread.

In November 1816, after repeated entreaties of the people, and upon the express desire of Mgr. Jacoupy, the Sisters asked Father Chaminade's permission to open a free school. Lastly, an association of women completed the cycle of works of the Sodality.

God's blessing was visible in the foundation, not only in the success of its various undertakings, but also in the new candidates who applied for admission. During the fall of 1816, applications came from persons of excellent aptitude for the religious life; several came from Bordeaux, sent by him whom the Sisters loved to call the "Good Father;" others were intimate friends of Mother Mary of the Conception, who had been anxious from the beginning to join her, but who had been prevented by family connections or other circumstances.

But still, at this date, the principal, and in fact the only obstacle to the final success of the new Institute had not yet been definitely removed; the Bishop had not given his permission for the taking of vows. The aspirants were resigned to the situation, but

their confidence in the future of the Institute was absolute. These sentiments were encouraged by the frequent letters of Father Chaminade, who also spared no pains discreetly to influence Mgr. Jacoupy. The good Bishop admired the results of the marvellous zeal of Mother Mary of the Conception and of her companions, and confessed that the spirit of God was manifest; as time passed he was inclined to recede from his position, and he profited by the feast of Christmas 1816, to grant a first concession. At the end of a short retreat in preparation for Christmas, he allowed the Sisters to vest themselves, for that one day only, in their new habits. These were happy moments when, after six months of anxious waiting and longing, they were permitted at last to put off the livery of the world and to take up the habit which was in itself the expression of their dedication to Jesus and Mary. The costume was simple and plain, but in good taste: a black gown with a white woolen girdle, and a white choir mantle, to remind them of their consecration to the Virgin Mary.

But once the Bishop had allowed the Sisters to assume the religious habit, how could he require them to put it off again? That would be exacting the impossible, and he

accordingly allowed them to retain it. This was a great encouragement for the good Sisters. To their first enterprises, they soon added the preparation of grown persons for First Communion, the work of retreats for seculars and the care of the beggars of the city.

So much good done on every side, and the spectacle of their striking virtue, pleaded strongly in their favor. In July 1817, on the occasion of a visit made by Father Chaminade to his spiritual daughters, the Bishop at last gave the permission for the religious profession. The retreat in preparation for this great act closed on the 25th of July, and the evening brought the long-desired hour when the Sisters were to consecrate themselves for life to the service of God under the patronage of the Immaculate Virgin. Following the foundress, eight Sisters vowed perpetual fidelity to the Divine Master; two of those that had entered recently were admitted to the temporary profession. On the following Sunday Father Chaminade gave the habit to several novices, and the Institute of the Daughters of Mary was thus definitely established.

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The permission given by Mgr. Jacoupy to take the perpetual vows was on his part an implicit approbation of the new Institute and of the Constitutions which Father Chaminade had drawn up at the close of 1815. These rules were not yet cast in definite and final form, but they were sketched along the principal lines that the Founder wished to accentuate in the community. In composing the rule he had only to make use of the study of the religious life and the researches he had been pursuing for years, as well as of the experience he had acquired by his contact with the old and the newer Orders of the Church; most of all, however, he had meditated deeply upon these rules; they had matured in pious reflections and devout colloquies with the God of all light, and they bear the impress of a remarkable wisdom deeply imbued with the spirit of God.

In designating as the double end of the Institute, the work of individual perfection by the practice of the evangelical counsels and the work of the salvation of souls, in imitation of the life of the Blessed Virgin Mary, the rules insist on the importance of those precautions and safeguards that are destined to protect the Sisters from the contagion of the world. An hour of mental prayer is prescribed for each day, with daily particular examen

and spiritual reading. There is no long office to chant in choir, but the Little Office of the Sacred Heart of Mary recited by the Sodalists remains the office of the community. There are no extraordinary mortifications; a weekly fast on Friday, and several additional days of abstinence during the year; but strict silence is imposed at all times except during the recreations, and a rigorous poverty, which the Founder had all the more at heart because he believed it was due to their failing in the vow of poverty that most of the communities of the preceding century had fallen into decadence.

Besides the ordinary vows of poverty, chastity and obedience, there were also the vows of inclosure and of religious instruction. This last vow corresponded to the vow of zeal taken by the sodalists who were living as religious but not in community. The lay Sisters made only the three ordinary vows of religion, the other two vows being reserved to the Mothers or Choir Sisters. The novitiate for the Choir Sisters lasted two years.

The term of office of the Superioress was three years and she could be re-elected. An exception was made in favor of the foundress, who was to be Superioress for life. The principal offices were those of Zeal, of Instruction, and of Temporalities; they were

to be held by separate individuals, always subject, however, to the general control of the Superioress. The office of Zeal related to the spiritual welfare of the Institute and controlled the spiritual exercises, the observance of the rule, the cloister, the work of Retreats, Sodalities, and the First Communion of grown persons. The office of Instruction embraced all studies, religious and secular, the methods of instruction and the formation of the teachers. The office of Temporalities controlled the care of the girls' workshops, domestic economy and the administration of the temporal affairs of the society. This same division of offices and duties, analogous to the division of the work in modern government systems, under the name of Ministries or Secretaries, was also introduced into the Society of Mary, and remains one of the distinguishing characteristics of administration in the societies founded by Father Chaminade.

This is a rapid sketch of the Constitutions destined for the new religious. There is no attendance in choir at fixed hours of day and night, no great austerities such as are practiced in the old contemplative Orders, but which are not easily supported by the weaker constitutions of our times, and which do not accommodate themselves very well with the fatigue of a life of apostolate. On the

other hand, interior abnegation, renunciation of self-will, and the trials, fatigues and difficulties incidental to community life are imposed as a very meritorious compensation and an excellent means to acquire perfection.

Father Chaminade did not intend that the letter of the rule should be rigorously and scrupulously interpreted; in his eyes the text was the mere shell of religious life. In concert with the young Superioress, he insisted strongly on the true spirit in which the application of the Constitutions should be made. It is the spirit that vivifies the life of a community in its observance of the rule; this was the ideal that the Founder had pictured to himself, and he studied it in its details, in order to realize it in that company of select souls who should be able to understand it, love it, and aim to reproduce in their lives its mobility and its beauty. It was therefore a most vital necessity that every member, especially at the beginning, should be animated by the true spirit of the Institute, and this is why Father Chaminade applied himself energetically to impart to his first religious his own deep impressions, and to identify them, in a manner, with his ideals.

In one of his conferences, speaking of religious perfection, he told the Sisters that

they were not to aim at this perfection in an uncertain and indefinite manner. "What means have we," he said, "in order to acquire this beautiful perfection? We have the means offered us by our Institute, and if we were to search elsewhere we should delude and fatigue ourselves all in vain; we might think we were making great progress, but all our work would be useless, because we would not be doing it according to rule." His letters contained the same recommendation. "Learn the spirit of your Institute, and let its essence sink into your soul; study it, meditate upon it," he wrote to them on the 20th of July, 1816, and again on the 30th of September of the same year: "Let each one of you take in company with me the resolution not to allow anyone to enter the Institute, no matter under what pretext, except she possesses its true spirit." On the 14th of January, 1817, he wrote to the Mother Superior: "You must form yourselves upon the pattern of your own rule and not choose other rules. Our own Institute, our whole Institute, and we shall have enough to do. Be sure that this is the spirit of all your daughters in Jesus and Mary."

What are the elements of this special spirit with which he wished all his religious to be inspired? He wanted an interior spirit first

of all, a spirit of retirement, which draws the soul away from the solicitudes and preoccupations of the external world, and holds it recollected and self-contained in lively and intimate union with God; under the influence of this spirit, it is faith that inspires all one's actions, and faith supplies to every Christian and every religious virtue a supernatural motive; faith is the vital principle of the spiritual life; remove it and there is no sap left. "A religious who is not spiritual," Father Chaminade used to say, "is a mere phantom, a chimera." Every observance in religious life has in view this fostering of the interior spirit; the exercises of piety, the retreats, the many means employed to favor recollection of spirit, the barriers of the cloister, all are so many means to protect and to improve the interior spirit.

The second mark which should distinguish the Institute, is also the second end aimed at: the multiplication of Christians. In accordance with the formally expressed desires and intentions of the Founder, the Daughters of Mary were to take a special vow of religious instruction, in order to bind themselves explicitly to this duty, and to lead them to cultivate in their hearts a supernatural zeal. On this subject Father Chaminade

expressed his thoughts to Adelaide de Trenquelléon as early as October the 3rd, 1815: "That which should distinguish you from other orders is a zeal for the salvation of souls. We must propagate the knowledge of religion and of virtue, we must multiply Christians... You will have to instruct young persons of all classes of society in their religion and form them to virtue, to make them true sodalists, to hold meetings whether of whole divisions or of smaller sections. You will have charge of young persons during their short retreats, and must direct them in their choice of a state of life. Your community will be a company of missionaries. This is the test which you are to apply to all candidates... Study from this hour what preparation you will have to make for so holy a state, which will make you a participant in the apostolic spirit."

There was no intention that the Institute of the Daughters of Mary was to claim a monopoly of the interior spirit and of apostolic zeal. Not in the least. This was not the line of demarcation between the new foundations and older institutes. Let other orders boast of their brilliant work and of the heroism of their virtues; Father Chaminade was content; his humility did not envy them, but he would never suffer his own

religious to be surpassed in their filial piety towards Mary. In September, 1815, he wrote to Adelaide de Trenquelléon that, in the future institute there was to be a profession of "entire consecration to Mary." A month later he recurred to the same thought: — "Mary ought to be your model as well as your patron." In a letter written to her as Superioress at Agen, on the 20th of July, 1816, he made the same declaration: — "I need not tell you that the holy name of Mary should find itself naturally everywhere. Whether you are praying in private or in community, whether you are exhorting, or instructing, or rallying the sodalists, nothing should be pleasing to you except it be accompanied with the holy name of Mary." Besides the ordinary practices prescribed by the rule in honor of the Blessed Virgin, it is well understood that the entire life of the Daughters of Mary should be one continuous act of dependence on the Immaculate Mother under whose eyes and special inspiration every act should be performed. For a Daughter of Mary, say the Constitutions, "the surest, the quickest and the easiest way to imitate Jesus Christ is to imitate Mary."

Love of interior life, apostolic zeal and devotion to Mary were the three characteristic traits of the Institute. Until the very

end of his long and active life, Father Chaminade neglected no occasion of insisting on these distinctive marks. Every means in his power was pressed into service: private interviews, conferences, letters, writings, all aimed to achieve this result. When, in 1838, he presented the Constitutions to Pope Gregory XVI he had, in one of the opening sentences, expressed in a few words his whole ambition as Founder. "'Here I must try to be a saint' is what every one should say to herself on entering the Institute, and let her who would be content with a mediocre virtue, never enter this convent at all, for she would be assuming the beautiful title of Daughter of Mary only to draw down upon herself the reproach of her august Mother and Patroness: 'You dishonor me!'"

The long novitiate which was at last crowned by the religious profession had been like one continuous festival, but the graces that are inseparable from all first foundations, the consolations derived from the first works of zeal, and finally the assurance of walking in the ways of God's will, were all waiting for some confirmation, some sanction... the seal of suffering and of privation, for such is God's way with His apostolic servants, and He rarely acts otherwise. From the very

beginning of 1819, trials and afflictions began to accumulate upon the little community.

Sickness came first, and seemed to take up its permanent abode in the convent; two of the younger Sisters were prostrated, others were threatened, and grave apprehension arose. The causes of this calamity were evidently in a combination of circumstances; the confined life of the cloister, excessive labor, the rigors of a rule most strictly interpreted, to say nothing of the voluntary penances sometimes added by an imprudent zeal. Father Chaminade had feared the result of all these influences, and insisted with the Superioress that pious excesses be moderated. He advised her to lean to the side of indulgence in every case of doubt, but he was not in a position to see and to repress all indiscreet practices. The location of the convent was also partly to blame for the persistence of the evil; the house itself was sanitary in every part, but in the neighborhood there was an open sewer which polluted the surrounding atmosphere. On the occasion of his yearly visitation in 1819, the Founder gave orders to seek a new location at once.

Other trials came. The pinch of poverty began to be felt, even in things most necessary. The labors of the Sisters were

more zealous and spiritual than they were materially productive, and the slender resources of Mother Mary of the Conception could hardly support the community. To add to the embarrassment it was at this critical juncture that it became necessary to look for a new location and thus increase the financial difficulties.

As if all these trials were not sufficient, now that the other Sisters were slowly recuperating, the Superioress herself fell sick. Her condition excited grave fears and Father Chaminade had to forbid her any loud speaking. Prudent and devoted care soon brought her out of danger, and she was able to resume her duties, but her constitution had been radically weakened by a long siege of physical and moral suffering, and we have good reason to believe that at this time were implanted the germs of the malady which was to carry her off in the very bloom of her age.

Blessings blossom from out of trials just as roses grow upon thorns, and the Daughters of Mary were soon to experience this. Towards the end of December, 1819, a new location was found; it was the old convent of the Augustinians, a vast structure situated in a fine garden. Repairs and remodeling caused several months of delay, but at

last on the 6th of September 1820, Father Chaminade presided at the installation. New postulants, who had been deterred by the late misfortunes of the Sisters, now applied for admission; their excellence was not inferior to their number, and fresh courage and hope inspired the new community.

And well it was so, for both courage and hope were needed in order to meet the new demands that were about to be made upon the community by Father Chaminade Several applications had been received by him for Sisters to establish convents similar to the one at Agen. He had not given these applications any consideration at the time because he had determined to ground the first religious deeply in the principles of religious life before he should think of any expansion. In 1820, however, he considered the community strong enough to undertake a new foundation, and he ceded to the repeated petitions of the Catholics of Tonneins, a small town between Agen and Bordeaux. A few days after the community of Agen had moved into the convent of the Augustinians, Father Chaminade brought six Sisters to Tonneins. The new convent was a source of blessings for the town; the Ladies' Sodality increased in number to a remarkable extent. A free school was opened and met

with remarkable success. The Protestants who were numerous in this locality, were proud to honor the Sisters and to recognize their valuable services.

At the same time that this new establishment was begun and both communities were laboring with ardent zeal in the true spirit of the Institute, their work received a new and unexpected impulse. Ever since the religious ideal in the mind of Father Chaminade had begun to realize itself in the life of the Daughters of Mary, the edifying spectacle of their daily labors had been a revelation to many pious people that could not leave the world; they understood now better than ever, the treasure of wealth that underlay, and the beauty that crowned, the work of the apostleship as exemplified in the life of these religious, dedicated entirely to the service of Mary Immaculate, and blessed by her powerful protection. But these pious people were not content with a mere admiration of these holy virgins who labored amidst so many trials and sacrifices for the glory of God; their generosity impelled them to do more, and they begged to be allowed to co-operate with the work of the Sisters, in order to participate in the merits of their labors and their virtues; to gather in company with them under the standard of the

Virgin most powerful, and to take part in the new warfare that she was carrying on against the religious indifference of the age.

Long before and many a time had these desires been expressed, and now at last they were to be fulfilled. Father Chaminade and Mother Mary of the Conception, with that broadness of view common to them both, had themselves conceived the idea of extending the merits of the labors, the spirit of the Institute, and the graces with which God had favored it, to the select company of Sodalists who were living in the world. A secular Third-Order was accordingly established, which was to be guided by the same authority and devoted to the same ends as the Institute. The object and plan were thus defined: "*First*, to strive after the perfection of Christian virtue as long as their position in life allowed it; *second*, to labor for the welfare and increase of the Ladies' Sodality." The tertiaries made the vows of obedience, of devotion to the Institute of Mary, and of chastity according to their state of life. They chose a Superioress from among their own number but they were also dependent on the convent of the Daughters of Mary and its Superioress. In Agen and Tonneins, where they were first established, these branches of the secular Third-Order were a very valuable aid,

and supplemented the work of the convents, especially in circumstances where the rule of inclosure prevented the Sisters from taking a more active part in works of zeal and charity.

And so at last the Institute of the Daughters of Mary, which Father Chaminade had long foreseen, and which, ever since, had been his ardent prayer and wish, was now, after many trials and labors established on a firm foundation. Several times before, he thought he had within his reach the means of carrying out his design, but each time his hopes had been deceived. God had required of Father Chaminade like from His servant Abraham, the sacrifice of the very means that He Himself seemed to have furnished for the work of His glory. Most generously had the sacrifice been made each time, and every time again the work had been postponed, sorrowfully indeed, but resignedly and lovingly, and laid into the hands of Him, Who from the very stones, can raise up children unto Abraham.

Nothing had been lost by his generous obedience and this long possession of his soul in patience. The hour marked by divine decree had come at last, and whether Father Chaminade had at once recognized in Mlle. de Tranquelléon the chosen co-operator in the work, and had seen by the aid of a

supernatural light the great designs God had in store for her, is hard to tell; but at their very first interview he felt and knew that here at last was the one that God had confided to his guidance for the accomplishment of his mission, and he at once took her under his paternal direction and devoted himself entirely to her work of destiny.

Adelaide was remarkably gifted both by nature and by grace, and corresponded with all the ardor of her generous soul, with the zealous guidance of her cherished director. The double ministry she had long carried on at her home by her filial piety in her own family and by her zeal for her Sodality, had given her excellent apprenticeship in the Christian life. But God, who had prepared for her a higher vocation, had also tried her in the fire of tribulation. When everything was ready for her great work, God had led her to the scene of her life's destiny, and there, under the direction of Father Chaminade, she had begun that life of spiritual maternity, and with what success, we all are now aware. No one was happier over the outcome of these first endeavors than the pious priest who had at heart only the glory of God and the honor of Mary, and the song of praise that welled forth from his grateful heart, mounted to the throne of her

who was the heavenly Patroness of the Institute and to whom he gave all the honor and all the merit.

And well it was for him that, at this particular time, he should receive so much consolation and meet with so much success, for he was engaged in other labors too. He had supplemented the Institute of the Daughters of Mary with an Institute for men, the Society of Mary, and it is to study and follow the progress of this second foundation that we shall retrace our steps for several years.

CHAPTER XI

THE SOCIETY OF MARY. — ITS FOUNDATION (1817). — ITS ORGANIZATION AND CHARACTERISTICS. — ITS BEGINNINGS.

The Institute of the Daughters of Mary was founded in May 1816; it was on the first of May 1817 that Father Chaminade, inspired by a suggestion received from one of his Sodalists, judged that the hour had come for founding the Society of Mary.

The messenger chosen by Providence in this circumstance was John Baptist Lalanne. This young man, whom the Founder always loved as if he were his own son, was born in Bordeaux on the 7th of October 1795. He entered the Sodality at the age of twelve years, and never missed any of its services. He always carried about himself in a little leather case a copy of his consecration to Mary. After completing his classical studies he took up a course of medicine, and at the competition for intern at the General Hospi-

tal in Bordeaux he won one of the places. This was all the more remarkable, as he was only seventeen years old, and there were only four places vacant. At this time also he was a co-operator with Laterrade in the foundation of the Linnaeus Society. He went to Paris to complete his studies in medicine and entered the "Institution Liautard," which became a few years later Stanislas College. It was in this institution, which by a singular train of circumstances he was destined years later to retrieve from imminent and certain ruin, that he recognized his vocation to the priesthood. He was docile to the voice of God, renounced his medical career, returned to Bordeaux, and, still uncertain whether to enter the ranks of the diocesan clergy or to join the Jesuits, he became a professor in the Institution directed at that time by M. Estebenet, the dean of the prefects of the Sodality.

While waiting for a clearer manifestation of God's will, he joined the "Society of Fifteen." In this intensely religious atmosphere he felt his confidence in Mary increasing day by day, and his uncertainty began to disappear little by little. His decision was soon taken; he would not join either the secular clergy or the Jesuits; he felt impelled to offer himself body and soul to

his beloved spiritual director to be used in the realization of his pious designs. There lay his destiny and he had no further doubts. It was on the 1st of May 1817, that he came to Father Chaminade with his pregnant message.

Let us hear in his own words the story of the welcome he received from his spiritual father: "When I had finished, Father Chaminade was in tears of joy and he exclaimed: 'It is just what I expected long ago! God be praised! He has made known His holy will; the time has come at last to put into execution a plan that I have had in mind for twenty years, a plan which God Himself revealed to me!' Then he explained his words: 'The religious life is to Christianity what Christianity is to humanity. It is just as imperishable within Christianity as Christianity is imperishable in the world. Without the religious life the Gospel could never be applied in its entirety to human society. It is therefore all in vain that we are laboring to restore Christianity without restoring the religious vows. But it would be difficult and especially in these days, it would be inopportune to restore conventual life in the same form as it was practiced before the Revolution.'

'However, no particular form is essential to religious life. A man may be religious under

the external appearance of a secular. Wicked men will take less offense and it will not be so easy for them to make opposition, while the Church and the world will not be any the less edified. Let us therefore form a religious institute having the three vows of religion, but having no particular name, no distinctive costume and as much as possible even no corporate life: 'Nova bella elegit Dominus' The Lord has chosen new wars, (Judges V, 8). Let us place ourselves under the protection of Mary Immaculate, for whom Jesus has reserved the final victories over hell. 'And the women shall crush thy head.' Let us be, my dear child', and he spoke with an enthusiam that was quite unusual for him, 'let us be, in all our humility, the *heel* of the woman!' "

At the close of this interview, which marks a memorable date in the history of the Society of Mary, John Lalanne and also Father Chaminade himself spoke to several members of the Society of Fifteen; divine grace was evidently at work, and on Thursday the 2nd of October 1817, the Feast of the Holy Guardian Angels, at the closing of a preparatory retreat, five of the young men declared publicly to their "Good Father" that they placed themselves entirely at his disposal, and at the same time begged permission to

bind themselves by the vows of religion. Two others of the Fifteen, men of the laboring class, who had not been able to attend the retreat, came later to ask admission. There were therefore seven members in the little community which, on the 23rd of November, established itself in a litttle side street off Segur street, in a small house with a garden attached.

These seven founders, bound by the ties of closest friendship, represented the most diverse classes of society. John B. Lalanne, aged twenty-two and M. Collineau, twenty-one, were preparing for Holy Orders; both were remarkably gifted, especially John Lalanne, whose talent was really extraordinary. August Brougnon-Perriere, aged twente-six, was a learned professor, and in high repute; Dominic Clouzet and Bruno Daguzan, both twenty-eight years of age gave up a commercial career to join the company. John Baptist Bidon and Anthony Cantau aged thirty-nine and twenty-six respectively, were coopers by trade. Cantau had been a very active worker in the parish of the Holy Cross where, under the direction of the parish priest, he used to assemble the children who had made their First Communion and give them instructions in advanced Christian Doctrine; he also interested himself in placing them as apprentices,

watched over them and prepared them to become members of the Sodality. Bidon was a most exemplary Christian, and ever since 1801, an active worker in the apostolate of youth and one of the pillars of the Sodality.

Thus from the very beginning the Society of Mary embodied in itself, just as it does to this day, the diverse elements which the Founder had planned to combine into one force: there were ecclesiastics, men of letters and workingmen.

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What were the views and intentions of Father Chaminade with regard to the work, of which after a long delay of twenty years he had at last laid the foundations? He wished to enroll into the service of God and the Church under the patronage of Mary, a body of religious soldiers who should combine a truly interior life with the excercises of an active zeal; which should unite in one body men of both the clerical and the lay apostolate, and devote all its energies to the work of "increasing the number of real Christians." In order to effect all this, the Society was not to bind itself to any particular and fixed method, which might become ineffectual with time; it should remain untrammeled in its action, so as to pursue its

ends by the most opportune means. It would carry on these works of zeal in the same spirit as it had carried on the apostolate in the Sodality from which it had its birth, which is to say: it would not confine itself to the cultivation and spiritual improvement of those souls only that it might be able to reach directly, but it would also ever remember its purpose of existence namely: to form apostles who should in their own turn become promoters and centers of religious activity.

Such was the end assigned to the new Society; let us now study the means of organization that were to aid it in achieving its purposes.

Father Chaminade wanted the Society to be before anything else "a religious order with all the fervor of the early times;" its members were therefore to assume without any mitigation the serious obligations of the three vows of poverty, chastity and obedience.

In the second place, since the Society would often be called upon to work in surroundings that were hostile, and since it would not be well to frighten those whom it had set out to win or to excite those whom it meant to conquer, the Society was to adapt its means to the needs of the age and to the spirit of the times; it was to

attenuate the external forms and signs of the religious life so that, while not being entirely without name, of course, or without a distinctive costume or corporate existence, the members were not to attract any attention to themselves by such external marks, but only by their modest and edifying behavior. The priests of the Society were to use the same costume as the priests of the diocese in which they were located. The lay members were to have a costume that was to be uniform among themselves, but differing little if at all from the garb of respectable and worthy seculars. Priests and lay members, after their definitive profession, should wear a gold ring on the right hand. The titles commonly applied to the members of the older religious orders such as Père and Frère were not to be used; the members were to be simply Monsieur l'abbé or Monsieur.

For the very reason that the Society lowered some of the barriers that separated it from the world, it was to be all the more assiduous to inculcate into its members a truly deep and intense interior life. The Founder wished that this interior spirit should be the characteristic mark of his spiritual children. There was to be an hour of meditation each day; he insisted that his religious should become men of prayer, in

order to keep themselves habitually in the presence of God and in all their actions to direct their intention to Him alone. While he admitted that his religious did not differ much in their external appearance from secular persons, still the rules did not any the less unsparingly break every tie by which poor fallen human nature is held to the vanities of the world or led by the phantasms of the passions. A Benedictine Abbot, who had read the rule very carefully, judged it to be one of the most binding and circumstantial of religious rules. "I looked for some moment or some circumstance," he said, "where your holy Founder allowed a little truce to the 'Old Adam' that is within us all, but I found no such moment and no such circumstance; a rule like yours reckons on men who consult nothing but God's pleasure."

Father Chaminade associated priests and laymen, not only in the same apostleship, but also in the offices of the Institute, whenever these offices were not exclusively of the sacerdotal ministry. It was a bold stroke, because, since several centuries the legislation of all religious orders had leaned towards the complete separation of the two elements, ecclesiastical and lay. And yet, if we carefully study the plan of Father Chaminade,

we shall find that it was neither an improvisation nor an innovation.

It was not an improvisation, because ripe experience had taught him the lesson; great work had been accomplished at the Madeleine through the co-operation of priests and laymen of the Sodality and of its branches; the system was therefore supported by a success which was visible to every one in Bordeaux.

St. Philip Neri, from whom Father Chaminade drew much of his inspiration, had long before remarked that civil society has a constant inclination to break its alliance with the Church, to escape from the control of the spiritual power and become entirely independent. It was therefore a wise move to furnish the clergy with lay auxiliaries, who should extend their influence and their work into places which were closed to priests, and prepare an opening for them. This remark was very true of the age of the Renaissance, and it was all the more timely and true after the great French Revolution, which, in proclaiming a radical separation between the Church and the State, would not even tolerate any relations between the two powers except by concordats that were rather precarious. In fact, this separation was becoming more pronounced every day, and was extend-

ing beyond the domain of politics and reaching into the fields of morals and of science.

If the union of priests and laymen was not an improvisation of Father Chaminade's, neither was it an innovation. On the contrary, we maintain that far from being an innovation, it was rather a return to the old organization of monastic life. The communities of the early Middle Ages were composed both of priests and of laymen without any distinction, the laymen belonging to the choir-members, and having the right to vote in the chapter.

The evolution came later, when the religious, began to go outside of their monasteries to work more directly at the salvation of souls. The ordained minister enjoying a much greater prestige in a world that was wholly Catholic, the religious soon began to look upon Holy Orders as a strict requisite for their apostolate, and little by little the religious Orders devoted to the work of evangelizing the people adopted an organization that was wholly sacerdotal, and admitted laymen only as auxiliaries to be employed in manual labor.

As a logical consequence, when, in later years, religious Institutes were founded in which the work did not require the sacerdotal character, such as the Brothers of the

Christian Schools, they were constituted exclusively of laymen.

We see thus, that the seeming originality of the plan of the Society of Mary was really a return to the traditions of the oldest monastic orders. If the Founder departed from the practice which had prevailed for several centuries, it was because the conditions of the newer times seemed to him, not only to welcome, but even to call for a union of the two elements. We have his own testimony. "The cause of this seeming departure is not a spirit of innovation in a religion which forbids novelties, but it arises from new relations, new needs, and the new condition of men among whom we must labor... We believe we ought to adopt a system that will enable us successfully to attack the corruptions of the age."

These were also the reasons why the new Society was to find its members "in all ranks and classes of society, priests and laymen, men of letters and laboring-men." Their union is based on terms that are wholly fraternal; they are all religious by the same right, they all contract the same obligations; the offices of superiority are shared by all, according to the nature of the duties, or according to the needs of the apostolic work. To the priests, the works of

the ministry, the responsibility of instruction in religion and the formation of the members in the religious life; to the laymen, a participation in the work of religious instruction, the training of the members in religious life under the direction of the priests, a collaboration with the priests in the work of instructing in the sciences, and lastly, the care of the temporalities. To the priests, again, the work of preserving and maintaining the true religious spirit; to the laymen, not wearing any distinctly religious garb, and more exposed to worldly influences, the duty of seeking antidotes in the spiritual aid furnished to them by the sacerdotal guidance.

In Father Chaminade's plan, these different classes of persons did not form a separate corporation within the Society, but they composed a complete organism, a moral whole, in which all the members were intimately united among each other. He did not aim at a mere juxtaposition of elements, much less at a vague and confused mixture; he wanted an organic and fundamental union. In other words, the Society was not an association of priests having lay religious as aids for certain services, nor was it an association of lay religious having among them a few priests for those ministries which require the sacerdotal office. The two elements, eccle-

siastical and lay, were to be so intimately united in the corporate body that one could not exist without the other, and each member ought to form an essential part, not only of one of the two principal elements of the Society, but also of the entire Society itself.

"Union without confusion" was the favorite formula of the Founder and he loved to repeat it. On the one hand, a union of hearts and minds by fraternal charity makes community life possible and easy, and facilitates the work of the community; it excludes all thought of the isolation of members or the separation of labors. On the other hand, there will be no confusion in a community when each one has a definite place carefully fitted for him, and where each one remains in the place assigned to him. The two elements of the Society were thus to aid each other; each one preserving its own offices and ministries without infringing on the other, and both working in harmony, each element complementing the other.

These views, original as they may seem, have been sanctioned by the fact that several contemporary institutes have adopted an organization analogous to that conceived by Father Chaminade; and what still further justifies his position is that, ever since its origin, the Society has not needed to intro-

duce any modification into its first plans; the arrangement has remained such as the Founder left it, and the whole Society has found in it a constant source of vitality and an effectual cause of growth.

Writing to one of his religious, Father Chaminade spoke of "that impress of the Institute which has marked it everywhere and which we must preserve and hand down from one to the other for all time." To any one who has followed the history of Father Chaminade thus far, it will be evident at once, that this impress which he has stamped as strongly and as deeply as possible upon every one of his foundations, is devotion to Mary. It was to be the characteristic mark of the Society, as we may judge from the Founder's own words: "This new order takes the name of the Society of Mary (the name of Family would better express its nature), because all who belong to it now or who are to belong to it in future should: *first,* consecrate themselves to Mary; *second*, look upon Mary as their mother and upon themselves as her children; *third*, endeavor to form themselves within the bosom of her maternal tenderness into a resemblance of Christ in the same manner as her own adorable Son was formed to our image within her virginal womb, that is to say, to strive after

the highest perfection and live the life of Jesus Christ under the protection and guidance of Mary; *fourth*, to take up the labors of the Institute with a supreme confidence in the protection of the august name of Mary and with the sole desire of glorifying her.... The secret of success in their labors either for their own sanctification or for the good of religion and the propagation of the faith, is to interest the Blessed Virgin in them, to give her all the glory arising from them, in union with the sentiments and the intentions of our Lord Jesus Christ."

These fundamental principles were proclaimed from the very beginning, according to the testimony of the first members of the Society. Father Lalanne writes: "From the very first interviews, which took place every week after this date (Oct. 2, 1817), this same principle was repeated, that the Society should be the property of the Blessed Virgin and be constantly under her protection."

In order to impress upon the first members this seal of devotion to Mary, Father Chaminade had only to transfer to the new Society the usages of his select company of the Sodality called the "staff." The vow of zeal, as taken by the staff, comprised not only devotedness to the salvation of youth, but also perseverance in the Sodality, and this

in turn comprehended the firm purpose of perseverance supplemented by a complete consecration to Mary, and a kind of alliance with her. Following these antecedents, the Founder instituted for the members of his Society a fourth vow called the vow of stability, which was to bind the members "permanently and irrevocably in the state of servant of Mary." This was not a mere pious affection or a simple promise made upon one's honor; it was a formal and express vow by which each member declared his firm purpose to consecrate himself entirely to Mary, body and soul, life and property, in order that Mary could employ them at her pleasure for the glory of the most Holy Trinity. The gold ring, which the professed religious were to wear on the right hand, was the symbol of their alliance with the Queen of Heaven and was to be a constant reminder of their engagement.

These were the means adopted by the Founder in order to impress upon the new Institute the special seal with which he had stamped all his previous creations, and we must admit that the means were excellent. Where is there a better practice than to offer one's self entirely to Mary, to place one's person and one's property in her hands and through her to sacrifice them to God?

It is a supreme homage, a complete, absolute and irrevocable sacrifice and no man can do more.

In this manner, the germinal idea which Father Chaminade had implanted in the consecration act of his Sodalists, reached its fullest and most beautiful development and expression in the final profession of the religious of the Society of Mary. At the same time, the Society received its characteristic impress, its appropriate and distinguishing spirit which marked its place in the great army of religious, and assigned to its members their own special mission. In the course of the past ages, other religious orders had chosen in Jesus, as the unique and universal model, poverty, penance, contemplation, zeal for sacred learning, or for the apostolate, and they had laid before their disciples a plan of action built upon these principles; but Father Chaminade, in his intense study of the same perfect and divine model, raised up and brought out in strong relief the love which Jesus bore for Mary, and in this kindred feeling of the Sacred Heart of Jesus for His august Mother, he found a new religious trait worthy of being reproduced by a new religious society.... it was : filial piety towards Mary.

This fundamental germ once implanted, was

to bring forth every Christian and every religious virtue. Zeal was a natural consequence, a spontaneous outgrowth of this system; Christians were to be multiplied in order to extend the dominion of Mary and to gain new servants to her kingdom. And since Jesus was born of Mary and the education of the Son was the work of the Mother, there is surely a similarity between these two perfect beings, almost an identity, such as is to be seen nowhere else. Therefore the sons of Father Chaminade, while loving Mary with a filial piety, abandoning themselves entirely in her hands, and leaving to her maternal care the task of training their souls unto perfection, followed indeed a different route from other religious Institutes, but in the end they arrived at the same destination, the love and the service of Jesus. "Per Matrem ad Filium," Through the Mother to the Son, was their method and their motto.

Such were to be the principal characteristics of the Society of Mary. We shall next trace its humble beginning.

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On Thursday December 11th, 1817, during the octave of the feast of the Immaculate

Conception, the seven young men whose names we have already learnt, made their first religious profession in the hands of their Good Father in the sacristy of the Madeleine. In accordance with the ideas of the Archbishop of Bordeaux, Monseigneur d'Aviau, whom he faithfully informed of all that he did in this regard, Father Chaminade determined to dedicate an entire year to studying the forms of the new Institute. This time would also serve to test the vocation of the members, and would allow each one to weigh and consider the strength of his determination and the measure of his generosity in balance with the disappointments which would naturally arise in such an undertaking as this. It would also give the Founder time and leisure to train his first disciples slowly and methodically and form them to the practice of the essential virtues of the religious life.

During this year of probation Father Chaminade would not allow the members to give up their previous occupations; the only thing he required was community life in the house in Segur Street when they were not occupied with their daily work. August Brougnon-Perrière was appointed superior.

The relations of the new fellow-brothers were marked by a sincere cordiality, great

simplicity and a certain distinguished manner exempt, however, from any constraint or affectation. "They had all been raised in good Christian families, but in an era of great liberty," says Father Lalanne, "and until their twentieth year and beyond, they had mingled freely in the affairs of the world, family connections, relations of friendship, business, study, and enjoyments; but all their pleasures had always been of the most legitimate kind. No human motive had impelled them; not self-interest, not thirst for glory, not even a distaste for the things of the world or fear for their eternal salvation. They had long been united in the bonds of friendship and they had the most unlimited confidence in one another and in Father Chaminade. They had all been born, or at least raised, after the Revolution; they were of the middle classes, were in no way tinged with any aristocratic prejudice, and had no connections with the old order or things, either by their own antecedents or through the traditions of their families. This training and these principles, which had no effect on the fundamentals of the religious life, which are self-abnegation and absolute devotion to God, were in some manner the distinguishing marks and the characteristic spirit of the Society of Mary in its origin.

These new religious were not rigorists, they were not exclusive in their choice, not enamored of old customs or infatuated with mere accessories; they were free from all prejudice and from all influence of party, and walked in all simplicity before God. Father Chaminade did not require more, although, in his younger days, he had seen the religious life under quite a different aspect. The free-and-easy manners of his first religious did not disquiet him; he insisted only on the virtues which constitute true religious abnegation through the imitation of Jesus Christ."

Father Chaminade applied himself with the greatest care to the formation of his first disciples, directing each one with a vigilance and a firmness which would assure an uninterrupted progress. During long conferences and interviews he taught them all the religious virtues, one by one, insisting more particularly on those which cost the most effort at the beginning of religious life, such as watchfulness over the senses and recollection of mind. Religious modesty was to supply the lack of a distinctive religious garb, and the spirit of faith and of mental prayer should be their protection against the spirit of the world to which their apostolic labors for souls constantly exposed them

Sketches of these first instructions have come down to us, and they are frankly austere. It was necessary to be radically severe with souls that had been transplanted almost without transition from the midst of the world into a complete religious life, and who were destined to be the pioneers of a new army of religious men. From the very beginning the weekly fast of Friday was kept. The chapter of coulpes, whose purpose it was to prevent laxity, was an important weekly practice. Whenever any particular grace was asked for from God, St. Joseph was made the intercessor, and in his honor the fast of Wednesday was added to that of Friday.

The first year of community life passed without any noteworthy incident. Shortly after the beginning, two men already advanced in years had been admitted into the little community. They had begged as a special favor to consecrate their declining years to the service of Mary in her select family. One of them, the venerable M. Lapause, who had been a most devout member of the Sodality for Married Men and much interested in the Sodalities outside of Bordeaux, was admitted only as an honorary member, since his age did not permit him to follow the religious exercises of the

community. Nevertheless, he came to live with the community the following year, as soon as they had moved into a larger house. The second postulant was David Monier, a lawyer, very much devoted to Father Chaminade, and who had been imprisoned with him under the Empire in 1810, at the time of the suppression of the Sodality in Bordeaux. We will give some particulars concerning him.

David Jean Monier was born in Bordeaux on the 7th of November, 1757. We are not sure whether he was raised in a Christian manner but, in any case, he soon neglected all religious practices, embraced the doctrines of the contemporary philosophers, and set himself to propagate them with all the ardor of a somewhat combative temperament. He was an especial devotee of Jean-Jacques Rousseau. When at last the storm of the Revolution shook France to its foundations, he hailed it as the harbinger of a new era, as the pledge of the immediate realization of the "Social Contract" and the coming of the kingdom of peace and liberty for men. In order to take a larger part in the coming great events, he went to Paris with his friends, the Girondist deputies, advocated their policies and also engaged in the business of selling the works of his favorite authors.

Soon, however, his zeal grew cold; the triumph of the Mountain party over the Girondists, and the frightful excesses of the Reign of Terror disgusted him with the Revolution, and by one of those sudden changes to which ardent characters like his are subject, he threw himself headlong and desperately into the opposition party. He began to intrigue for the restoration of the monarchy; he undertook difficult and dangerous journeys into Germany and Italy as agent for the Count of Provence, the future Louis XVIII. Under the Directory he was implicated in the negotiations to win Barras over to the cause of the Bourbons. Later he was arrested by the police of the first Consul as an accomplice in the conspiracy of Cadoudal, but no case could be made against him, and he was released. He was now tired of politics and returned to Bordeaux.

Father Lalanne says of him: "He was a very active man, remarkably intelligent and of a boldness almost audacious, eloquent and winning in his brilliant conversation, having seen everything in the world and forgotten nothing; skillful in business affairs either of the most important or the most delicate nature." He soon acquired a great reputation in Bordeaux; his office in the Place Colombe was crowded, and his services as

lawyer were very much in demand. However, it was only his political opinions that had changed; in religious matters he remained such as he always had been, indifferent and skeptical. Like most of the original believers in the system of 1789, even though disillusioned politically, he still claimed to be a "philosopher", and held to his old prejudices against religion.

However, when he came into contact with Father Chaminade, he conceived a great esteem for the good priest; soon he grew more confident and intimate, and little by little was led back to Christianity. He made a long retreat under the direction of his new guide, and came out as completely transformed as a blind man who had recovered his sight. His conversion was radical, and changed the bearing of his whole life. From this time until his death he devoted himself to works of charity and to the propagation of religion, and he remained attached to Father Chaminade for the rest of his life by the bonds of a most sincere friendship and lively gratitude.

When he applied for admission into the little community he was in his sixtieth year of a well-checkered life, but he carried his age remarkably well, and it was with all the joy and sparkle of youth that he came to

consecrate his soul, still young and ardent as ever, to the honor of God and the service of Mary. He was admitted to the profession, but he did not come to live with his fellow-brothers until the following year. He rendered excellent service as secretary to the Founder, and if at times his ardent temperament made his co-operation a little unequal and even embarrassing, still his great learning, his zeal, and his unusual skill were excellent aids to the young Society.

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It would have been a great consolation for Father Chaminade if he could have lived in community with his religious brethren, but, although he belonged to the Society as fully and really as a father belongs to the family founded by him, he also had a vocation personal and prior to this, which was not modified by the creation of the new Society. He was entirely disengaged from the world and from himself by vows that dated from his boyhood; he had answered the divine call at Saragossa, and there he had constituted himself for life as apostle of Mary; from that date he had seen Providence make use of him uninterruptedly in

the realization of a plan which included the Society of Mary, but which also compassed much more. In order to hold himself at the further disposition of Providence, he continued to reside at the Madeleine and, so far as the public were concerned, he remained the director of the various well-known activities radiating from that beneficent centre. However, he remained the sole director of the new community, he assumed the official title of Superior-general, and he lived the same manner of life as his fellow-religious in as far as his other duties allowed it.

This attitude of Father Chaminade and the policy of retirement and almost of effacement adopted by the little community, made the new foundation pass almost unnoticed.

In the Sodality and among the friends of Father Chaminade the community was known by the name of "*the little society*," a title which it was content to keep for a long time. Officially however, it was already entitled the Society of Mary. Father Chaminade loved to speak of his foundations, one in Agen and one in Bordeaux, under the name, the Institute of Mary, in order to indicate the union of the two societies in the service of the Immaculate Virgin.

By a singular coincidence, at about the same date, another community also called

the Society of Mary, was founded in Lyons by a zealous priest, Father Colin. The two founders did not meet until many years later. The question of fusing the two societies then arose, but the objects of the two institutes and their organization seemed to be distinct enough to justify their separate existence.

The year of probation of the little community of Bordeaux was drawing to a close. On the 27th of August, Father Chaminade notified the Archbishop that he had completed the first sketch of the Constitutions of the Society of Mary, submitted the work to his inspection, and begged his blessing for the retreat which was about to open. "I wish for nothing, Monsignor," he wrote to the Archbishop, "except what you wish, and only in the manner in which you desire it. I have the firmest confidence that God, in His mercy, will accomplish the work that He has inspired me to undertake, in spite of my unworthiness."

The retreat was made in the solitude of the Villa Saint Lawrence, and closed on the 5th of September. "It was then," according to the words of Father Chaminade himself, "that the corner-stone of the Society of Mary was solemnly laid." Besides the original members and the two later candi-

dates, David Monier and M. Lapause, there were four aspirants who followed the retreat. These four new members were all sodalists; one of them was Bernard Laugeay, from an excellent Bordeaux family; the three other young men, John Neuvielle, John Memain, and John Armenaud were from Saint Loubes, of the laboring class but well-educated. The last named had taken private vows several years previously. The eight days of spiritual exercises passed all too quickly for them. These fervent souls never tired of hearing Father Chaminade tell them, with an enthusiasm that was contagious, how happy they ought to regard themselves to belong to the chosen family of Mary, and to be called as apostles to all parts of the world. They impressed their minds deeply with the true meaning of the religious life, and the spirit of total self-abnegation which its practice requires; they conceived a burning desire to consecrate themselves for life to the service of God and Mary.

Before admitting them to the profession, Father Chaminade made them acquainted with the rules that he had written for them, and asked them for any observations which the spirit of God might inspire them to make. Then, according to the faculties obtained from the Archbishop, he received the

perpetual profession of August Brougnon-Perrière, John Baptist Lalanne, John Baptist Bidon, David John Monier, Bruno Daguzan, and Anthony Cantau; the three others, Dominic Clouzet, M. Collineau and M. Lapause made vows for three years. The other candidates began their novitiate. At the close of the retreat, in the name of the Archbishop of Bordeaux, he proclaimed the official and acknowledged existence of the Society of Mary. The same evening Mgr. d'Aviau came himself to confirm the act of the Founder, speaking words of encouragement to them and giving them his episcopal benediction.

The good prelate soon knew the road to the Villa St. Lawrence very well; at the close of the annual retreat he always came to the Villa early in the morning, said the community mass, and blessed his dear children, saying to them: "Increase dear children, increase like the grain of the Lord." Until the end of his life in 1826, he never failed to give them this particular proof of his interest and sympathy.

A benediction still more precious came to the little community as a joyful surprise, in the month of May, 1819. It was a present from Mary, and was all the more agreeable to her servants because it removed every

shadow of uncertainty that might have come to darken their prospects. Like a true son of the Church, Father Chaminade did not undertake anything of this nature without consulting the common Father of all the faithful. He had no intention of asking for any special approbation, because the time had not yet come for that; the Society of Mary had yet to demonstrate its usefulness. He therefore contented himself with making known to the Holy Father what he had already done and what he proposed to do in future; then, as a pledge of the good will of the Pontiff, he petitioned his Holiness to grant certain spiritual favors to his religious sons and daughters. Mgr. d'Aviau and Mgr. Jacoupy both endorsed the petition. Pius VII, who was now at the end of his long and troublesome reign, graciously bent over the cradle of the new-born Institutes to bless them, and in a very affectionate letter dated May 25th, 1819, he deigned to grant them four plenary indulgences; on the day of their profession, at the annual renewal of their vows, during the Forty Hours' Devotion, and at the moment of death.

The members of both religious families proved themselves worthy of the encouragement they had received. The Good Father had little to do but moderate their ardor; one of

them said that he found perpetual profession too short; another transcribed the formula of his profession in his own blood. "I shall always remember with deep emotion," wrote one of them later, "the happy days we passed at Bordeaux; nearly every one declared that the rule was too easy." This religious himself at that time voluntarily assumed the penance of sleeping on a straw mattress, of adding the fast of Wednesday to that of Friday and of never drinking wine except when necessity or politeness required it, and he kept up all these practices until his death.

The fine temper of these fervent souls did not give way in the final test of death. In April 1819, Sister Elizabeth of the convent of Agen died a death that was truly angelic. In August of the same year, in Bordeaux, Anthony Cantau died the death of a saint. His holy joy, the visible transfiguration of his features in the supreme moment, were for his fellow-brothers a powerful encouragement to persevere in their holy vocation.

Now, if ever, could we quote opportunely the words of the Imitation of Christ: "Oh how great was the fervor of all religious in the beginning of their holy Institute! What devotion in prayer! what zeal for virtue! what perfect regularity! What reverence and obedience

under the rule of the Superior flourished in in all." (Imitation I 18: 5)

The little Society was the youngest of all the religious families at that time in Bordeaux. It had chosen as its portion and its badge the spirit of Mary at Nazareth, humility, simplicity, and modesty; it aspired to live and to spend itself in the work of the salvation of souls by the practice of the hidden virtues so well instilled into its members by the prudence and firmness of the Good Father. During the first years, Divine Providence showed itself to the little Society like a mother to her son who is about to start on a long, perilous and painful journey; it lavished upon them caresses and favors, in order that the recollection thereof, might sustain their courage in the hardships that awaited them. The hour had indeed come, when God was to draw the members of the little Society from out of their obscurity, in order to associate them in His work, and to lead them into ways that try men's souls.

CHAPTER XII.

THE FIRST ESTABLISHMENTS OF THE SOCIETY OF MARY AND OF THE INSTITUTE OF THE DAUGHTERS OF MARY IN THE SOUTH OF FRANCE, IN ALSACE AND IN FRANCHE-COMTÉ. — NORMAL SCHOOLS AND PROFESSIONAL SCHOOLS. — LEGAL INCORPORATION OF THE SOCIETY (1825).

During the year of their probation the new religious had continued the work of the Sodality, and that field of action had amply sufficed to absorb all the hours of leisure left to them after their ordinary occupations of the day; moreover, they had found in this work of the apostolate of souls an excellent school of apprenticeship of which the results were as successful and consoling as the training was excellent. After their profession on the 5th of September 1818, they looked about for some other work of zeal, and they were not slow in finding one. It was the work of educating youth. "The generation that was passing away," wrote a

priest to Father Chaminade, "was hideous with vice, ignorance and infidelity, a corpse lying in its grave." The hope of Christianity lay in the rising generation; the innocent young were to be saved from the pernicious influence of a corrupted world and under the patronage of Mary, the Help of Christians, were to aid in the building up for God and for their native land a race of faithful, valiant and virtuous men. This would be another real work of apostleship, for its effect would not end with those who were benefited directly; the education of youth would make Christians of them for their own sakes, and would also make them apostles for the good of their fellow-men.

Father Chaminade therefore encouraged his religious to undertake this work. Undoubtedly he also appreciated the necessity and the merit of that zeal which seeks to find and to save the stray sheep of the fold, for, was he not the co-founder, in concert with Mother de Lamourous of the "Miséricorde" of Bordeaux? But, as he wrote to Mlle. de Trenquelléon, and as he often repeated to his followers, there was no longer any question of founding a Society or Institute "to reform one or more souls that have gone astray when there was a whole race to be saved in France."

Through the kind help of Mr. Estebenet, the director of a large and flourishing private school at Bordeaux, a house was rented next to his own school in Rue de Menuts. Mr. Estebenet had already arranged for the transfer of his school to larger quarters in the Dufour mansion. August Brougnon-Perrière applied for authorization for the new school to the Rector of the University, M. de Sèze, the brother of the famous attorney who defended Louis XVI. After long formalities and delays, which are still faithfully imitated to this day in the Bureau of Education, the requisite authority was granted on the eleventh of May 1819. Although the school year was nearly over it was decided to open the institution at once, so as to be at least better prepared for the re-opening in October. Classes were started in the middle of June, and the school closed with fifteen pupils. Before the re-opening in the fall, a serious obstacle arose. Mr. Estebenet could not transfer his school to its proposed new location, as he had failed to secure the lease on the Dufour mansion: if the two schools remained next to each other there would be an inevitable competition. Neither party desired such a rivalry, and it was finally agreed to merge the two schools. Mr. Estebenet accepted a life-annuity of 1,500 francs in

return for the cession of his institution, and the Society thus at one stroke acquired control of the oldest and best known school in the city. Mr. Augustus Brougnon-Perrière gave the school his own name, assumed control, and employed the other members of the little Society as professors and prefects.

Father Chaminade aided his religious with all the experience of his years at Mussidan. Acting on his advice, only young pupils were admitted at the beginning; the pupils were to grow up with the institution in order to be better able to take up their work of apostleship at the end of their course. He wanted the pupils to be trained early in the work of spreading Christianity. "Among these children," he said, "you will find some zealous souls, and you will be able to use them as little missionaries."

Father Lalanne introduced into the school two excellent means of emulation, the Academy and the Roll of Honor. "The Academy," he wrote, "put a prize on good conduct and gentlemanly bearing as well as on intellect, and afforded a welcome means of education as well as amusement, intermediate between the cold and monotonous studies of the University curriculum, and the glittering frivolity and emptiness of theatrical representations such as were unwisely tolerated and

even encouraged in some religious educational institutions. The Roll of Honor turned emulation to the profit of education. The general practice had been to reward the success of the work more than the endeavor itself. It happened as a consequence that in the schools like in the world, wickedness and vice could gain honor if it happened by accident or by a favor of nature that they were allied with a bright intelligence. We strove to save our pupils, who were being trained under the patronage of the Blessed Virgin Mary, from this unworthy system, and we sought to reward good conduct, thus placing one of the most desired of school honors within the reach of all. Judicious persons recognized at once the wisdom of this method and were also witnesses of its evident superiority as a means of education."

The school soon had 120 pupils. Being subject to all the regulations and constraints of the University, as there was as yet no law allowing freedom of education, it could not teach the full course and was obliged to send all pupils above the Freshmen class to the College Royal. A more spacious location being needed, Father Chaminade bought the Razac mansion in Mirail Street, a house that had been hallowed during the Revolution by the imprisonment of the Carmelites. "Bro

August's School" was transferred to its new location at Easter time in 1825, and took the name of St. Mary's Institute, which became the special title for all similar establishments of the Society, unless circumstances required a different name. Application was again made to the University for permission to organize the classes of Rhetoric and Philosophy but the permission was refused, as the Rector feared that it might decrease the attendance at the College Royal.

The Society of Mary had opened its first boarding-school almost immediately after its foundation. The Institute of the Daughters of Mary limited itself at first to free schools and to industrial schools for girls. Neither Father Chaminade nor Mother de Trenquelléon had at the beginning shown any liking for boarding-schools, and until a further inquiry into the needs of education, they had excluded them from the list of means by which the Institute was to achieve its purposes. It was their intention to leave that field of work to other religious institutes, and to limit themselves to works of zeal rather than to higher education. The Superioress advanced a special reason for this: she feared that higher studies would injure the spirit of simplicity and of recollection of the Sisters. However much she might have been justified in these considera-

tions, she was obliged to give way to the necessities of the times. The education of the higher classes was in almost as bad a way as that of the lower classes, and it seemed that an Order which was devoted to the re-Christianizing of France ought also to undertake the regeneration of the governing classes through the education of their children. This policy was adopted in the foundation at Condom in the department of Gers, in July 1824.

It was through the entrance of Mlle. de Lachappelle, a cousin of the foundress, into the Institute, that this third house was opened. After the profession of the young Sister, her family bought the old convent of Notre Dame de Pietat and presented it to the Institute. It soon became a flourishing boarding-school.

With the Daughters of Mary, the work of education began with the free schools, and boarding-schools followed; it was the contrary with the Society of Mary, where the work of education began with a prosperous boarding-school but was followed by the opening of common schools.

In the summer of 1820 Father Chaminade, in company with Bro. David Monier, went to Agen to attend the annual retreat of the Daughters of Mary. He profited by his stay in that city to re-organize the Men's Sodal-

ity, which had been suppressed almost immediately after its erection in 1816. With the help of Bro. David the project met with complete success, and the Sodalists urged Father Chaminade to send a company of his religious to Agen to confirm and perfect the work. It was proposed that the religious should take charge of the Sodality, and also open a school for the lower classes, whose education had been almost entirely neglected. Father Chaminade was slow to consent; he consulted God in prayer, and at last acceded to the request.

In the middle of November, three religious, like poor disciples of Jesus Christ, left Bordeaux on foot. The director, Bro. Laugeay, had the soul of a saint and the heart of an apostle. A fourth member, a former officer in the wars of Spain, soon joined them; it was M. Gaussens, who later became Inspector of schools of the Society of Mary for the South of France.

The people of Agen received the Brothers with reserve; they seemed resolved to wait for results before warming to any welcome for the newcomers. One of the Sodalists lodged the religious until they could provide a house for themselves. The very first weeks of their work in the free schools conquered all prejudice, and called forth an outburst of

universal gratitude and sympathy. The little vagabonds of the street were soon visibly transformed; they no longer insulted the passers-by; their street-battles ceased; they became studious in school and industrious at home, and even began to relish the religious instructions of their masters. A still more surprising effect soon followed; the schools were absolutely free and were open only to the children of the poor, but now was presented the strange spectacle of parents in easy circumstances defying all human respect, and begging the parish-priests for "certificates of indigence" in order that their children might enjoy the advantage of being educated by teachers whom everybody praised as being so good and skillful!

The "Journal du Lot-et-Garonne" a newspaper of the Liberal class, had at first ignored the free schools, but in the face of the great reputation they had so fairly and so speedily gained, it broke its silence on this subject and devoted three long and commendatory articles to the new schools, giving a full account of their exercises, analyzing their methods, and extolling their excellence. The editor closed with these words: "And who are the teachers in this model school? Four Brothers, who have renounced the world, and who devote themselves to the service of

God and of their cherished pupils; their class-rooms and their cells, that is where they live. Are they monks? or fanatics? They belong to a religious Institute, it is true, but nothing is more serene than their countenances, nothing more modestly pleasant and agreeable than their manners. And their costume? Uniformity in color is all that struck us; as to the rest, it is like that of any gentleman of the world. And their means of support? Little is needed by men who eat only to live. Almost magnificently generous in all that relates to education, they spend very little for themselves. It is said, they belong to a Society whose members, renewing in our day that abnegation and sacrifice which challenged the admiration of the pagans in the early days of Christianity, have given up all their worldly goods, devoted their talents and their energies to the great work of the moral regeneration of France, and have chosen to begin with the youngest generation, whose minds and morals are not yet corrupted."

Applications came to Father Chaminade from all parts of the country for similar schools, but the small number of his religious made it impossible for him to meet the demands. In 1822 he sent Father Collineau to Villeneuve-sur-Lot as president of the

College and as director of the Sodality; the next year he sent two Brothers to take charge of the free schools in the same town.

While Father Chaminade was convinced that eventually his religious would be called "even to the ends of the earth" yet, with his usual wisdom and prudence he did not as yet wish to found any establishment far from Bordeaux. Still, Providence diposed matters in such a way that he was led to found establishments of the Society of Mary in Alsace and in Franche-Comté very shortly after the birth of the Institute.

The origin of these foundations in parts far distant from Bordeaux is connected with the history of the vocation of Louis Rothéa, a native of Landser in Alsace. He was of a rich and well-known family, and consequently his entrance into religion created a great commotion in the province. His brother, Charles Rothéa, the parish priest of Sainte-Marie-aux-Mines, soon joined him at Bordeaux. The Alsatian clergy were impressed by these vocations and wished to know more of Father Chaminade and his labors. Their investigations were most favorable and they were desirous of procuring the help of some of his religious. In the early part of 1821, Father Ignatius Mertian who had founded an association called Brothers of the

Christian Doctrine, but who felt that he was unable to give them the care necessary to insure the proper training of the members or the permanence of the Institute, made a very peculiar request to Father Chaminade. He begged him to send one of his religious to his novitiate at Ribeauville in Alsace, in order to give the members such a training as would guarantee the future of his Institute. Father Chaminade consented, and Louis Rothéa, after making his perpetual profession in October 1821, was sent back to Alsace to take charge of the novitiate at Ribeauville. His work was so successful that in a short time the whole institution was transformed. Father Mertian was so pleased that he asked Father Chaminade to take charge of all his Brothers and become their Superior. This project could not be realized, as we shall see later, but the edifying example of Louis Rothéa found many imitators; young men and even several priests left for Bordeaux, and at the beginning of 1822, Father Chaminade received several applications from Alsace to start establishments in that province. Louis Rothéa, who had returned to Bordeaux after the completion of his mission in Ribeauville, pleaded strongly for the cause of his native province; it was a country much devoted to the Blessed Virgin, he said;

the Society of Mary would find it a most congenial home. His brother Xavier Rothéa, a secular, but entirely devoted to the Society, aided him in his plea. "Alsace," he said "will be a nursery for the Institute." The subsequent history of the Society proved the truth of this remark.

The most pressing of the many invitations came from the parish priest of Colmar, Father Maimbourg, a man of the highest attainments, and of commanding influence in the department of the Haut-Rhin. He enjoyed almost episcopal prestige throughout the region and, in the pleasant words of Father Rothéa, "had all the authority of the department in his pocket." In the autumn of 1824 the Society of Mary took charge of the public schools of Colmar, Louis Rothéa being the first director. After a few months, Father Maimbourg wrote to Father Chaminade a most effusive letter, and assured him of his eternal gratitude. Within two years of the foundation in Alsace, there set in for the Society of Mary an era of the most marvellous expansion throughout this beautiful and most Catholic province.

Franche-Comté had received its first colony of religious one year before Alsace. The example of Father Charles Rothéa in resigning his parish and leaving his native diocese in

order to join the Society of Mary soon found an imitator in one of his friends, Father Caillet, a native of the province of Berne in Switzerland, who entered the novitiate of St. Lawrence in Bordeaux in the fall of 1823. A few weeks after his arrival in Bordeaux, Father Caillet received a letter from a friend who had been a fellow-student of his in the Seminary at Besançon, containing a message which he was to transmit to Father Chaminade.

This message was from Father Bardenet, a missionary of the diocese, who wanted to introduce the Society of Mary into Franche-Comté. This remarkable missionary was known throughout the eastern part of France as a patron of works of zeal. John Stephen Bardenet was born in 1763, of one of the oldest families in Chessey-les-Montbozen in the department of Haute-Saone. He was educated in the College of Arbois, where he was a fellow-student of Pichegru, with whom he had many an encounter on the athletic fields of the College. His intellect was of the keenest, but his strong will was still more remarkable. On the outbreak of the Revolution he was parish-priest of Mesnay, near Arbois; his wonderful energy, and also, as we may have good reason to suspect, his herculean powers, made him respected by all the Jacobins of the country-side, and he

never definitely left his parish. His skill and success in business affairs were surprising. "It was lucky for me," he used to say, "that God called me to the ecclesiastical state; if I had gone into commercial life I should have gotten rich too easily, and the riches might have made me forget the salvation of my own soul and the souls of others." As priest, he employed his business skill in recovering the wasted and sequestered patrimony of the Church and the poor; he bought back the properties confiscated to the nation by the Revolutionary authorities, in order to restore them to their original destination; he built churches, founded monasteries, and re-organized, one by one, the educational establishments and charitable institutions destroyed by the Revolution. Father Chaminade and Father Bardenet were both animated by the same apostolic zeal and from the time of their first meeting they understood each other quickly and thoroughly; they contracted a most intimate friendship and their alliance was fruitful in good works. The first effect of their mutual understanding and appreciation was the establishment of a colony of religious at Saint Remy, not far from Vesoul.

Father Bardenet offered to secure the domain of St. Remy for the Society of Mary. The

property had formerly belonged to the de Rosen family, but it was offered for sale by the Marquis of Argenson. It comprised a château surrounded by some three hundred and seventy five acres of farm and woodland. Father Chaminade hesitated and asked for time to consider the matter. In the spring of 1823, Bro. David was going to Alsace to conclude the negotiations for the foundations in Colmar, and Father Chaminade commissioned him at the same time to see Father Bardenet and visit the property of St. Remy. He made it very clear that, if he were to accept the offer at all, it would be with distinct understanding that the diocesan missionaries to whom Father Bardenet was affiliated, should become the proprietors, and that the Society of Mary should enter into the transaction at the outset only as an auxiliary. This situation, however, need not prevent the Society from assuming a more decisive control of the property if the enterprise should prove successful, and if the financial resources of the community should justify such an extension. On all these points the instructions of Father Chaminade were most formal and decisive.

Bro. David left for Alsace; on his way he stopped at Besançon, and was the guest of the Archbishop, Mgr. de Pressigny. While

there, he visited St. Remy in company with Father Bardenet, and was delighted with the property. A second visit to the place on his way back from Alsace completely captivated him. Carried away by his lively imagination, he saw a great deal more than he had been sent to see, and forgot the terms and the limits that had been set for him in the negotiations. The château was magnificent indeed, but it was dilapidated. The land comprised fields, woods, meadows, and orchards, but all had gone to waste. To put the property in good shape would require a great outlay. Father Bardenet was at the very end of his resources and reckoned on the funds of the Society of Mary, which, in the presence of the beautiful prospects and grand plans of Bro. David, he greatly overrated. Moreover, he had lately withdrawn from the Society of diocesan missionaries, and that circumstance alone should have changed the whole trend of the negotiations, but Bro. David took no account of that at all, and did not even mention it to his Superior. He was fascinated by the brightness of the prospect and signed the deed of purchase on the 16th of May, 1823. The very next day he came to from his beautiful dreams; his eyes were opened, and in a fit of discouragement he wrote to Father Chaminade: "Let some one

else come here and take my place; the enterprise is too much for me, and I wish I had never entered into it." He returned to Bordeaux, but he did not have the courage to reveal to the Good Father the true situation at St. Remy, the withdrawal of Father Bardenet from the diocesan missionaries, and his temporary financial straits.

Father Chaminade formed a little band of eight members, Bro. Clouzet being the director and Father Rothéa chaplain. Bro. David was commissioned to take the little colony to Saint Remy and aid in the installation.

The misunderstanding could no longer be kept a secret once the religious reached St. Remy. They found a lordly château but not a piece of furniture; great fields and rolling meadows, but not a grain of harvest in the barns, and not a single farming implement in all the vast territory; and for an installment fund as well as for their pressing daily needs, they had the princely sum of six francs. And even this they would not have possessed if they had not travelled in utter poverty, fared meagerly, and come a great part of the way on foot. Father Bardenet was deceived and disgusted, Bro. David was helpless and despondent. Father Chaminade alone, as soon as he learnt the

truth, was not discouraged. "We thought we ought to undertake the enterprise and now we have undertaken it," was his answer to Bro. Clouzet, "our intentions were good; so let us go ahead."

It was not in vain that the religious had learnt from their Good Father to cast themselves in all confidence upon Providence in their necessities, and that God would never abandon them. Father Bardenet did all he could for them; Father Chaminade sent them money at once to help them over their greatest necessities. They lived in the direst distress, sleeping on straw sacks thrown upon the floor, eating potatoes and beans, drinking water into which a little fruit had been steeped, and with this frugal fare they were expected to furnish a considerable amount of work to get the property in better shape. Winter came on, and it is always severe on this table-land swept by all the winds of heaven; but this year it was even more rigorous than usual, and our poor Brothers from the sunny and genial South of France, after shivering all day in their clothes unfit for such a climate, shivered all night under their one poor blanket; there was hardly any wood to make a fire and they worked all the harder to keep warm.

Father Chaminade suffered with them in

sympathy with their distress, and did all he could for them. With his wonderful spirit of faith, he saw in this difficult beginning only the promise of abundant benedictions to come. "God has taken up his van," he wrote to them, "and He means to trash out this choice colony; He wants to try those whom He has destined to lay the foundation of a work which is sure to bring great blessings to those distant provinces, and I hope, my dear children, that not one of you will fail in the test."

And, in fact, not one of them failed; his spiritual children proved worthy of so good a Father; not a single complaint reached him; their letters breathed a holy joy and a faith in God that were the edification of all who read them. Thanks to their ravenous appetite for work, the little colony soon gathered enough resources to cultivate the property for the coming year. Bro. Clouzet gave the example of economy and of work, and Father Rothéa was a model of humility and mortification. He passed the whole winter without fire, living in a little room exposed to the north winds. At the chapter of coulpe he knelt before his brothers and kissed their feet, and one of the religious, writing of it later, said, "I almost died of

shame to see him humble himself before us."

These brave-hearted men, in order to support with greater constancy the hardships to which necessity exposed them, added all the more to their sufferings by voluntary penance. To the ordinary fasts of the Church and the penance imposed by the rule, they added the discipline and iron chains, and they prospered so well on all these privations and punishments, that not one of them felt the least of sickness, and the whole community was steeped in holy joy. "Oh my God! what happiness and what fervor were ours in those blessed days!" wrote one of them years later; "It was indeed a golden age." Only to think of those times makes tears come to my eyes as I write these lines." Indeed, the simple joy and holy gayety of the community were exuberant; a mere trifle would set it to overflowing, and sometimes even a seemly and proper gravity was hard to re-establish after a siege of abounding innocent mirth. It troubled and even alarmed Father Rothéa and he wrote of it to the Good Father, but he got the re-assuring reply: "This external joy is a sign of the peace that reigns in all hearts."

This virtuous and laborious life of the Brothers was in itself a great source of edi-

fication to the surrounding country until such a time as other means could be used to give still greater aid to souls. In the beginning, the appearance of these men, come from afar, had caused a little curiosity and a great deal of distrust among the peasants of the Franche-Comté. It was rumored that they were Spaniards who had come with chests of gold and silver. The memory of the famous hidalgos still remained fresh in this province that had been governed by Spain for centuries; but all the expected glory vanished before the cold reality, which was indeed more simple but also more glorious in another way. These mysterious occupants of the chateau were only "religious," such as the old men of the neighborhood had seen and known years ago in the surrounding monasteries. The new religious differed in costume from the monks of old, but they resembled the better part of them in their fidelity to their rule, their silence, modesty and disinterestedness, and soon the truth was out: "These are men of God," they said, "who work for heaven."

Candidates soon applied for admission and by January, 1824, there were nine postulants. Father Chaminade authorized Father Rothéa to start a regular novitiate for them. He recalled Bro. David, whose later efforts to

remedy a bad situation, due largely, in the first place, to his own imprudence, had only increased the danger of compromising the enterprise. On his return to Bordeaux, Bro. David was received in the most paternal manner by his superior, who said not a word that could recall the past. Their friendship was as intimate as ever, but Father Chaminade took care never to send his devoted secretary on any more missions away from home; for, close to his superior, the good old man allowed himself to be directed with all the docility of a child, but removed from him, and deprived of the advice of his mentor, his ardent temperament and his imprudent zeal easily carried him away and sometimes led him into sad and unfortunate experiences.

Father Caillet replaced Bro. David at St. Remy. The priest had none of the winning qualities of the Bordeaux lawyer, but he had the advantage of being well and favorably known by the clergy of the province, especially by the diocesan missionaries and the directors of the seminary, who were in the best position to contribute to the success of the new works that were about to be established.

The Good Father had authorized Father Caillet to open a boarding-school as soon as possible. The school was opened immediate-

ly upon the arrival of Father Caillet; at first only primary instruction was given, but before the end of the year 1824, several pupils presented themselves for the classical course. The school was thus the first work of zeal undertaken by the community of St. Remy.

Father Chaminade awaited results of a higher kind from St. Remy in the near future. In this establishment, far out in the country, the zeal of the religious was not to be limited only to the pupils of the class-rooms. In populous centers, such as where the Society was already at work, the Brothers gave their time both to class-room and to Sodalities. By means of these Sodalities and their affiliated activities, the teachers were able to continue and extend the religious education of the class-room and reach the adult population.

The isolated location of St. Remy and its ample space, both lent themselves admirably to a branch of apostolic work which had not as yet been undertaken by the Society. The condition of the common schools in the department of Haute-Saone, as indeed throughout France, was deplorable, and this sad state of primary education was largely due to a lack of proper formation of the teachers. The diocesan missionaries, who gave the annual retreats to the teachers of the primary

schools, would have been glad to remedy this defect in secular training, but they were not in a position to understand the exact needs of the schools. The Brothers of Mary at Saint Remy were competent in this very field; an amicable arrangement had been re-established between Father Bardenet and the diocesan missionaries; and everything therefore seemed favorable to the project of introducing some pedagogical conferences for the teachers before the retreat, and also for the establishment of a Normal School which should furnish teachers who were competent, both in religious instruction, and in the ordinary curriculum of the primary schools. There was no doubt that this work of zeal answered admirably to that apostolate of propagation so much advocated by the Founder.

The government officials, as well as the authorities of the University, both in Vesoul and in Besancon, were thankful for the offer of help and very favorable to the project. The archdiocese of Besancon comprised the department of Haute-Saone and of the Doubs; it was determined to commence the experiment in the department of Haute-Saone.

A circular of the Inspector of the Schools dated the 31st of March, 1824, called a meeting at Saint Remy on the 27th of April, during the Easter holidays to be

attended by two teachers from each district-committee.

Fifty-five teachers attended the meeting. Friendly relations were soon established among them; the religious showed themselves very devoted; as they were not enough beds in the house they lent their own. The Brothers mingled with the teachers during the recreations, spoke with them of their schools, gave them good advice and listened with sympathy to the recital of their difficulties. From these familiar and casual conversations it was soon clear to the Brothers that the blame for the poor state of primary education did not lie entirely on the side of the teachers; a good part, and perhaps most of it could justly be imputed to the district-committee and the school administration. Father Rothéa says in his notes: "The teachers in some districts complain of the lack of the most indispensable articles of furniture, such as benches and desks. The poorer people will not buy the necessary books for their children, and take very little interest in their education."

The Brothers encouraged these worthy teachers in every way. During the first week, with the exception of two religious instructions, the whole time was spent in professional study and work. M. Gaussens gave

pedagogical conferences, embodying both theory and practice, which were much relished. They were familiar talks entering into minute details of teaching, and showing the importance and the necessity of having a method, where very few of the teachers ever had any at all. Two missionaries came for the spiritual retreat, and the second week was given up more generally to religious exercises which were followed with excellent good will by every one, a thing all the more praise-worthy, since there was no obligation and no constraint. Only one of all the number, not being willing to receive the sacraments, left on the eve of the closing day.

"The success of the experiment surpassed all expectations," as Father Bardenet wrote to Father Chaminade, in a kind of apology for having so long slighted him in his resentment, and now he took pleasure he said, in expressing "his sincere veneration for Father Chaminade and his sincere attachment and entire devotedness to the Society of Mary." From this time the progress of the Society in Franche-Comté was rapid. Father Bardenet worked with all his ardor to spread the Society of which he now regarded himself as an affiliated member, and of which he always spoke of "our Society", "our Brothers".

Father Chaminade now saw the most

pleasant prospect opening out before him. He wrote to Father Caillet: "What an excellent means we have in this work, my dear son, to convert perhaps during our own life-time, a large portion of the French people! But it needs prudence and firmness." A few days later he wrote: "If you could succeed in assembling at St. Remy all the school-teachers of the three departments that compose the section of the University of Besançon, and labor at the improvement of primary education under the patronage of the University, we might well presume that the University and the government would set about introducing the same work in other sections. What a vast amount of good would result for religion and for our unhappy France! Let us work with courage and God will bless our labors, because they will be all for His honor and glory!" His plan was clear and simple: to open a Normal School in the Besançon section of the University and to prepare yearly retreats for the teachers in each of the departments of the Doubs, the Haute-Saone, and the Jura.

Normal Schools were then little known in France. Strasbourg had one since 1811, but under the Monarchy it soon became a hotbed of Liberalism. In 1818 they had

been authorized by decree of Government, but not one had been actually opened in that year. In 1820 two Normal Schools were founded in Lorraine, but they both soon followed the political example of the one in Strasbourg. The government of Louis XVIII was naturally discouraged at the results and lost interest in the Normal Schools for fear that they should become weapons in the hands of the Liberal party. Consequently, when Father Chaminade established in 1824 the Normal School of Franche-Comté with the hope that other academical sections would imitate his example, he played the role of a precursor.

A prospectus was drawn up in concert with the Archbishop of Besançon and the Inspector of Schools, and the Normal courses were opened on the 4th of June with twenty pupils, among them were several who had gained scholarships offered by the department of the Doubs. The tuition and board was only twenty five francs a month. The first term of Normal School lasted only three months, according to the express desire of the rector of the University of Besançon. Father Chaminade thought them entirely too short, but he could not well do otherwise as yet; the following term was five months, and little by little it reached the course of

three years, the limit proposed by Father Chaminade, "although" as he said, "the Normal School of Strasbourg keeps its students four years."

The Departments granted subsidies for the Normal School and for the retreats; the funds were insufficient it is true, but at least they aided in making some progress. There were soon sixty Normal students following the courses at St. Remy and the yearly retreats were steadily increasing in attendance.

Father Chaminade applied himself to the improvement of methods in teaching, and insisted on a thorough religious formation; he wanted the teacher to be first and before all an educational factor. "Our school teachers," he said, "are missionaries to the rising generation, and it is important that they should enlighten and develop the intellect of the young, and form their hearts to the practice virtue."

However, the religion of the teacher was also to be of an enlightened nature. "We are in an age," he said, "where everybody reasons, even the peasant in the fields and the very servants in the house, although much of it is very unreasonable indeed, but our Normal School candidates must become young logicians, and even something of meta-

physicians; they must know all the sources of human certitude."

Secular learning was not to suffer through the importance attached to the study of religion. Father Chaminade would never acknowledge that ignorance was a security for faith or a guarantee for social peace. His opinion in this matter was very neatly expressed in the "Prospectus of Model Preparatory Schools: "The Society of Mary does not believe that religion or morals have anything to gain any more than have industry and the arts, by limiting to a minimum the instruction given to the people. On the contrary, the Society believes that the people of today cannot be brought back to the faith and the practice of virtue except by the higher development of the intellect and a broader instruction."

Father Chaminade declared his intention of forming such teachers in the Normal Schools as would be both men and Christians, able to labor at the regeneration of their districts, and for that purpose, "it was necessary that they should enjoy a good reputation, both for the learning which they were to communicate to their pupils, and for the zeal and devotedness with which they were to make themselves useful to the community at large."

Of the authorities who were to direct the Normal School he said: "The leaders of Normal School work should be men of wide learning and experience, who have completed their classical education, and who are not merely competent in only one or the other branch of primary instruction... We shall never be sure of having good professors in the Normal Schools until we have men that have made higher studies."

In the plan of Father Chaminade, professional instruction was to be regarded as a fertile field for the apostolate of souls. In the higher professional schools for the arts and trades, foremen would be formed who should exert a beneficent influence over all under their charge; in the lower professional schools, forcible and intelligent Christian workmen would be formed among the employees and laborers, who should acquire a healthy and legitimate influence and ascendency over them and thus aid in re-Christianizing the laboring class.

Bro. Clouzet ably seconded the views of the Founder, and set himself to prepare at St. Remy, little by little, a place for the prospective school and professors to take charge of it. He began on a small scale, but his perseverance was untiring and indomitable. By 1830 he had already opened

several work-shops and was busy with the project of an agricultural school. With the help of his little community, he was able, as early as 1827, to undertake the first of the numerous enterprises of which St. Remy was the originator and the center; it was the orphan asylum attached to the hospital of St. James at Besançon.

Of this institution a well-informed witness writes: "To describe the disorder in this establishment would be a hard task. The insubordination, the fights, the thievery, the blasphemy, and worst of all, the impurity raging among the children were something frightful. Seculars had charge of the institution, and they were obliged to use whips, iron fetters and other punishments of this kind, more fit to brutalize than to correct..."

Instead of having recourse to blows and maltreatment, the religious appealed to the sense of honor, to reason, and most of all to religion; they believed that such means would have happier effects, and they were not deceived. "In a short time," writes the same witness, "vice gave place to virtue, and the administration of the hospital learned to appreciate the power of religion when it once gains entrance into the soul."

But the beginnings were difficult. The first director of the asylum writes: "Even

the least troublesome of the orphans had vicious habits. They formed a plan to poison us all, and we were just about to leave the place when Providence brought M. Clouzet among us. He gave us a conference which recalled the famous allocution which St. Vincent de Paul made to the Ladies of Charity; tears came to our eyes, and we made the resolution not to abandon the poor orphans." This was the origin of the first establishment for professional teaching. Later the school was transferred to Ecole, near Besançon, where it flourished until a few years ago.

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When founding the Society of Mary, Father Chaminade had determined not to solicit any approbation by the government. He was always respectful to the civil power, and had no intention of giving it any cause for offense or complaint, but he also resolved to be under no obligations to it, and not to enter into any contract with it which might restrain his liberty in the work of the apostolate.

Nevertheless, with the exception of the Sodalities, all the institutions managed by the Society were in the interest of education,

and the government of the Restoration continued the policy of Napoleon, in making education a State monopoly. The Minister of the Interior had vetoed the appropriation which the general council of the department of Haute-Saone had made for the Normal School at St. Remy, alleging that the government knew nothing of the Society that was subsidized. The departmental authorities urged the Founder to solicit the legal recognition of the Society; they argued that there was nothing to lose and all to gain by such a step. Especially since 1818 would the gain have been evident, because, in virtue of a law of the 10th of March of that year, the younger religious, by signing a pledge to engage in the work of primary teaching for a space of ten years, were dispensed from the military service. It was not so much a dispensation as an equivalent in service to the State, and religious teachers were entitled to the privilege in their quality as teachers and not as religious.

The circumstances at St. Remy and other difficulties encountered elsewhere, all combined to show that, for lack of this official authorization, the Society might at any time be excluded from the work of instruction; the future of this educational work seemed

promising, and upon advice, Father Chaminade determined to apply for legal recognition.

The death of Louis XVIII, in September 1824, delayed the presentation of the petition, but in the following spring Father Chaminade confided the affair to the hands of Father Caillet, who left for Paris in April 1825, taking with him a petition to the king and many letters of recommendation. These letters were from Bishops, prefects of departments, and other authorities under whom the Society had worked, and all were extremely eulogistic. Besides, the Minister of Ecclesiastical Affairs, and Public Instruction, Mgr. Frayssinous was a friend of Father Chaminade, and his favor could be reckoned with. The Founder had written to the Minister recommending Father Caillet and his petition. "The recommendation was graciously received," writes Father Lalanne, "and Father Caillet gained the confidence of the Minister. The very things that might otherwise have injured his prospects, such as his want of familiarity in the usages of the world, his timidity, and his absolute dependence on the instructions of his superior only served to improve and advance his cause. The prelate, who himself was anything but a man of the court, could appreciate these qualities in a priest and a religious. He

was very kind to Father Caillet, encouraged him, invited him to his own table in order to set him more at his ease, and applied himself to the case in order to understand as fully as possible the plans and intentions of Father Chaminade.

In his petition the Founder, not willing to restrict the Society in its work of "multiplying the number of true Christians", had mentioned in the statutes not only the work of the primary instruction, but also Sodalities, the presence of priests in the Society, secondary instruction, and spiritual retreats for primary-school teachers; he had also specified that the Superior-general was always to be chosen from among the priests of the Society. By this he hoped that all the actual occupations of the Society as well as all the future enterprises would be sanctioned by the Government, because they could be easily classified, either under the head of instruction or the sacred ministry.

The Minister foresaw that Father Chaminade could not obtain all that he asked; he advised Father Caillet to confine his petition to primary instruction since that was the only thing the Government would officially sanction; as to the rest, there was no cause for inquietude: the Society could devote itself to primary instruction and conduct

Normal Schools by virtue of the official authorization, while it could at the same time quietly carry on the other works, since they were not expressly forbidden.

As the Minister had foretold, the Council of Public Instruction and the Council of State were both very careful that the official authorization should include nothing but the business of primary instruction. The Liberals showed themselves very distrustful in this matter, and quite untrue to their own name; some of them asked whether the Institute that was applying for authorization was not the Jesuit Order under another name. Cuvier himself, the famous naturalist, who was President of the Council of State, and whose intelligence ought to have been above petty partisan spirit, showed the venom of his Protestantism, and in both councils of which he was a member, he proved himself to be very unfavorable to the Society of Mary.

Father Chaminade was discouraged, and was about to withdraw his application, but he was assured by de Billecoq and de Berryer that the Council of State was only following its usual procedure, and that judicial traditions would not allow any other mode of action. He was also assured that the Society of Mary would not be obliged

either to modify its organization or limit its scope of work. The royal ordinance of approbation was signed on the 16th of November 1825, and the Government at once asked Father Chaminade for one of his priests to take charge of the College of Gray, thus implicitly signifying that the Society of Mary would not be molested in its work of secondary education.

The Founder had gained practically all he had desired, and had made no modification in describing either the spirit or the purposes of the Society. He had not represented it as a mere association of teachers, much less as a Society devoted to primary instruction; he had maintained it in its primitive conception, as an Institute composed of priests and of laymen, having for essential purpose to labor under the patronage of Mary at the spread of Christianity, but reserving its liberty to select and use any such means as the circumstances of time and place should recommend. In fact, although the civil statutes pointed out only the work of primary instruction, other fields of labor, such as special religious work and higher education, were not excluded; they were simply not mentioned.

CHAPTER XIII.

Visitation of the Establishments (1826-1830). — The Revolution of 1830. — Trials (1830-1833). — The Last General Visitation (1834-1836). — The Third Order of Regulars of the Daughters of Mary (1836).

The period of calm in the political atmosphere which had greatly favored the development of the Society of Mary, lasted until the Revolution of July 1830; new establishments were numerous and the outlook was most encouraging. Nevertheless trials were soon to come. As a prelude to the approaching tribulations came the death of Mgr. d'Aviau in 1826. The Archbishop had always been a counsellor, a friend and a father to the venerable Founder. In the words of the Vicar-General, Father Barres, "he loved the two Institutes with a love of predilection, and called them the adopted children of his old age." As early as 1822, the good prelate

was very near death, but the fervent prayers of his diocese seem to have obtained a prolongation of his life. In fulfillment of a promise he had made, if the life of the Archbishop were spared, Father Chaminade was happy to make a pilgrimage to Notre-Dame de Verdelais, a shrine that had been dear to him ever since his earliest years. In 1825 the venerable Archbishop was again in danger of death, but he rallied anew. His death in the following year att he age of ninety was hastened by an accident. During the night of the 8th and 9th of March, the curtains of his bed took fire; he was promptly rescued from the flames, but the violence of the shock and several severe burns he had suffered, brought him to his end after four months, on the 12th of July 1826.

On the preceding day, Father Chaminade had attended the death-bed of his sister, Lucretia-Mary, who had kept house for him since fifteen years, and taken a large share in his labors of zeal and charity.

In spite of this double bereavement, Father Chaminade started out a few days later in company with Father Lalanne, on a tour he had long ago planned; it was to visit the houses of the Society in Franche-Comté and in Alsace. He went first to Paris where he greeted the friends and

protectors of the Society and won new friends as well as vocations. St. Remy, the principal object of the visit, came next; the other houses were visited in rapid succession and the Good Father returned to Bordeaux in October. Another similar visit was made the following year, but it was rather hurried on account of a late start. At last, in 1829, Father Chaminade set out early in the season, and was able to travel more at leisure, and devote to each community all the time necessary.

One consequence of these visits was the establishment of a house of the Daughters of Mary in Franche-Comté. Father Bardenet had intended the foundation for Vesoul, but his plans were thwarted, and he purchased a former convent of the Capuchins at Arbois in October 1826. Another house was opened in 1828 at Rheinackern in Alsace, between Wasselone and Marmoutiers, but the priest in whose parish the convent was located tried, from the very beginning, to have the Sisters separate themselves from their Institute and adopt another rule. Such a strange proposal created quite a sensation in the community and met with no favor, but the parish priest persisted. Father Chaminade, when informed of all that had taken place, declared that he did not believe that so strange a demand had

ever been made before in all the history of religious foundations; he at once transferred the community of Rheinackern to an ancient abbey at Acey in Franche-Comté which had lately been purchased by Father Bardenet.

During the course of his visits to the houses in Alsace and Franche-Comté, Father Chaminade obtained the legal recognition for the Institute of the Daughters of Mary. The law of March 24th, 1825, for the authorization of religious communities of women, made the procedure much easier than in the case of the Society of Mary. The royal decree of approbation was signed on the 23rd of March 1828, two months after the death of the foundress.

Mother de Trenquelléon fell an early victim to the burden of her labors and the severity of her penance. It was all in vain that Father Chaminade urged her to take the rest and the relaxation allowed her by the rule, and to moderate her excessive zeal and abnegation. She fell ill, and in spite of all the care lavished upon her, she wasted away; her enfeebled constitution could not withstand the malady and all hope was soon lost. Her Sisters were sorry to lose so good a Superioress, but they were consoled by seeing how sickness, "which does not make Saints but only reveals them," brought out all the

more edifyingly her total detachment from herself and all earthly things, her love for God and her zeal for souls. It was in the school of Father Chaminade, and under his direction, that she had made such progress in spiritual life, and she had profited eagerly by every occasion she had to enjoy his holy conversation. During the first years of her religious profession, she had written: "How short the time seems in the company of this new St. Francis of Sales, whose every word seems inspired by God!" With her docility and simplicity of heart, and her admiration for her spiritual director, it was to be expected that she would interpret to the very letter, the fervent exhortation which Father Chaminade gave her in her early religious life: "An Institute conceived in a time of impiety and brought forth for the very purpose of offering to a corrupt and perverted world the spectacle of religious perfection and not have a Saint for a Superioress? Impossible! Courage! my dear child! Answer God's expectations and be faithful to His grace!" Her confidence in her spiritual guide increased constantly, and a little before her death she wrote to the Superioress at Bordeaux: "He is all afire with zeal for the glory of God; let us be his true and

faithful children and like other Eliseuses let us ask for his twofold spirit."

Her end was approaching and all Agen was stirred; there were touching proofs of the love of the poorer people for their venerated Mother. "I'd gladly give my blood to save the life of our Mother," said a poor workman. The Sodalities went in procession on a pilgrimage to the shrine of de Bon-Encontre to pray for her recovery. She herself was perfectly resigned: "Do not ask anything," she said, "except the accomplishment of the will of the Heavenly Bridegroom."

At last God called her to Himself. In the night of the 8th and 9th of January 1828, after fervently exclaiming "Hosanna to the Son of God!" she died—if such a happy transport of the soul to the Beloved One could be called death. She was only thirty-eight years old.

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While Father Chaminade was establishing the Daughters of Mary in Franche-Comté, he was also setting the Society of Mary on a firmer foundation in Alsace; he planned the establishment of a boarding-school at St. Hippolyte and the opening of several new schools in important centers, while sodalities for children and young men were to comple-

ment these works of Christian education. The province of Alsace became particularly dear to the Founder on account of the very choice vocations it furnished; one of these deserves a special mention.

Father Leo Meyer, a native of Eguisheim, near Colmar, had been ordained priest in 1823; at the instance of Mgr. Tharin, Bishop of Strasburg, he had accepted the post of almoner-chaplain to the Catholic Queen of Sweden. On the very eve of his departure for Sweden he was detained by the death of one of his relatives; he changed his mind, resolved to embrace the religious life, and in the fall of 1827, started for Fribourg in Switzerland to enter the novitiate of the Jesuits. But God had other designs upon him and he was not destined to reach Fribourg. When he was already on the road, he found that he had forgotten some papers and wrote home to have them sent to St. Remy, where he was to stop for some time to enter one of his brothers as boarder. When he reached St. Remy the annual retreat of the primary teachers of the department had been opened, and more than two hundred were present; another surprise awaited him, for he saw Father Rothéa, his fellow-countryman coming forward to welcome him: "God sent you here!" said Father Rothéa, "We count on you to

help us in the confessional with all this crowd." Father Meyer accepted the invitation and made the acquaintance of the Brothers of Mary. He read the rules of the Society, was edified by all he saw, and found himself so happy in their company that he decided to remain. "You recite the Little Office of the Immaculate Conception;" he said, "surely I also belong to the Society of Mary, because I like that office so much myself that ever since the age of fifteen I recite it every day." The younger brother whom he had come to enter at St. Remy as boarder, joined him some years later in the Society of Mary, and one of his sisters entered the convent of the Daughters of Mary at Arbois. He himself went to Bordeaux at once for his novitiate, and he became one of the favorite disciples of the Founder. In later years he was to become the pioneer of the Society of Mary in the United States.

While circumstances in Alsace led Father Chaminade to work at the development of primary education, in Franche-Comté on the other hand, secondary education and Normal Schools seemed to be more in demand.

Father Lalanne, who had accompanied the Founder in 1826, in his first visitation of the houses of the Society had, upon the invitation of the Minister of Public Instruction,

accepted the direction of the University College of Gray, which had once been very prosperous under the management of the Jesuits, but which had fallen into decadence under the control of the State. He soon revived the prosperity of the College. "For years after his departure," writes Mgr. Besson, "people still spoke of the young principal who possessed in so remarkable a degree the power of gaining the affection of children, and the still more difficult art of preserving his influence over full-grown youth. I was chaplain of the College of Gray in 1846, and even at that date there were still marks of the beneficence and the charm of his administration. He had governed the institution only three years, and still, sixteen years later, his name was cherished in the memory and in the hearts of all."

The diocesan clergy, who were opposed to the University system of education, did not look with favor on this connection between the University and the Society of Mary, and Father Lalanne, on his side, chafed under the restraints of State regulation and supervision. He resigned in 1829, and was named director of the school at St. Remy. There he proved to be a bold innovator. He revived athletics, encouraged games and

walks, built a natatorium and started a school for horse-back riding.

His plan of studies was original and quite new for the times. Science held a very important place; Greek was only accessory; Latin remained obligatory, in order "to regulate good taste"; the French language occupied the place of honor in literary study, and was complemented by German and Italian. These were indeed the ideas and views of a prophet; the similarity between the curriculum of St. Remy in 1829, and the actual plan of studies in the Colleges of today is striking. In our own day we have gone far upon the road that was first opened by Father Lalanne; but many of his imitators have gone astray and far afield, for he never would have sacrificed intellectual culture to physical, as has been done by some, in their infatuation — happily gone by — for athletics; neither would he ever have consented, as many have done, to substitute an empty utilitarianism for the ancient classics in the formation of good taste.

Father Chaminade himself had sufficiently cast off the tyranny both of popular opinions and of superannuated methods, not to be taken aback by the boldness of his dear young disciple, but his long experience had shown him the difficulty of making speedy

and radical changes in a field where traditions are so strong and so deeply rooted. Hence the discerning remarks which he made to the enterprising director: "You misunderstand me," he wrote, "if you think that, like nearly all old men, I cannot appreciate anything except what I myself have seen or learnt. I am fully convinced that the present program of studies and the prevailing methods can be brought to much greater efficiency and that, in the same given time, more can be learnt and better learnt; however, I would beg you to please remember that, no matter how perfectly geometric the plan may be, the house will never be built well and solidly if the ground is not properly prepared."

Father Lalanne had to admit, later on, that Father Chaminade had judged correctly; the first results, however, repaid his reforming efforts; St. Remy soon began to flourish and acquired an excellent reputation.

Father Chaminade soon remarked that the monopoly of secondary education by the University was a great impediment to any fruitful apostleship in that field, and for that reason he placed his principal hope in the spiritual retreats for primary teachers, and in the creation of good Normal Schools. In 1825, in concert with Mgr. de Quelen he

had formed a project for a central Normal School at Paris which was to receive the young primary teachers of the department of the Seine and a certain number from other parts of France. The success of this school would have led to the founding of Normal Schools throughout France.

The plan was abandoned for lack of financial support, but Father Chaminade was not discouraged, and on the eve of the Revolution of 1830, he was at work on a much larger plan in which he had interested some powerful persons who could have aided him materially. The time also seemed auspicious because the fall of the ministry of Martignac, in April 1829, had brought to power an administration which was favorable to Religious Orders, and besides, at this same time the Founder had under his control some excellent elements of success.

The departments of Doubs and of Haute-Saone had already confided to him their Normal School established at St. Remy; Mgr. de Chamon, the Bishop of St. Claude, was asking for a similar institution for the department of the Jura; the Normal School for the department of Haut-Rhin was already arranged for; Mgr. de Forbin-Janson had opened the diocese of Nancy to him; the Cardinal of Toulouse had called for his aid;

the Ministry of Education was willing to make some arrangement with the Society of Mary and with other religious societies that could establish and manage such schools, especially with the Brothers of the Christian Schools, who had lately opened a Normal School at Rouen; Count Alexis de Noailles had written to him to offer his personal help and abundant financial aid for the creation of Normal Schools in the departments of Lot, Dordogne and Cantal; and lastly, the Daughters of Mary, who were preparing to open a Normal School for women in the Abbey of Acey, could easily establish other similar institutions.

The project of establishing Normal Schools all over France was therefore on the eve of its accomplishment. The Founder saw opening before him a magnificent prospect; the regeneration of France by means of the Normal Schools. Whether the project could ever have been realized was very uncertain; at one time the outlook was re-assuring, but as time passed on, the political horizon began to cloud and threaten, and at any moment the storm might break out over France.

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Too soon, indeed, the tempest broke, and

the upheaval which followed saw the ruin of all these great dazzling hopes. It was the Revolution of 1830. The new government was radically hostile to the Church, and, although not desirous of destroying her, because it thought her necessary to the peace and order of the State, still it was careful to confine her influence within very narrow limits.

Father Chaminade was at Agen, presiding at the election of a Superioress-general of the Daughters of Mary when he heard of the disturbances in Paris. He was more pained than surprised; his correspondence proves that he had a presentiment of the coming revolution. The situation appeared to him to be critical and seemed to call for as complete an effacement of all his activities as was possible, at least for a time. He therefore hastened the installation of the new Superioress, Mother Saint Vincent, and hurried to Bordeaux the headquarters of his administration, in order to take such measures as might be necessary.

The Liberal party had applied the name of "Sodality" to that combination of political and religious influences under whose pressure it was alleged, Charles X had published the ordinances of July, the very measures that had brought on the Revolution and led to

the accession of Louis-Philippe. It followed of course that the Sodality of the Madeleine, although it had absolutely nothing to do with politics, was at once suspected, and both itself and its director became objects of the most bitter hatred to the partisans of the Revolution. They reproached Father Chaminade not only with his friendship for the members of the Bordeaux aristocracy, but they also made the most of his intimacy with noted political personages, such as the Duke de Montmorency, the Counts de Noailles and of Marcellus, the two Berryers, father and son, Mgr. de Forbin-Janson, M. de Portets, whose lectures at the Law School had just been interdicted — all of whom were decided partisans of Charles X. It would have been easy, however, to prove that in all these relations and friendships the motives were always exclusively religious.

In October 1830, although the city of Bordeaux had remained quiet, the Founder thought it prudent to send the novices of the Daughters of Mary in Mazarin Street to the convent in Agen. The Legitimists were too numerous in the "City of the 12th of March" to accept the demonstrations at Paris as completely decisive, and they were preparing a celebration for the 14th of February 1831, the anniversary of the death of the Duke of

Berry. The Liberals profited by the occasion to make a counter-demonstration against the fallen dynasty; later, hearing of the disorders that took place in Paris on the occasion of the same anniversary, such as the sacking of the Archbishop's palace and the pillage of the churches, they provoked another demonstration, which did not respect even the churches. The police searched the homes of the most noted partisans of Charles X, and the newspapers had very mistakenly named Father Chaminade as being of the number.

While the rooms of Father Chaminade were being searched, a great crowd gathered on the outside, stoning the windows and trying to get into the house. The search lasted three hours and a half, and resulted only in the finding of four little medallions in cardboard bearing the inscription "Mary conceived without sin!" The deputy who had found similar pictures in the home of Mr. Estebenet, cried out triumphanly "Here at last is the rallying-sign!" Father Chaminade begged him to be seated and listen to the explanation of the suspected inscription. "You know very well," he commenced, "how in the beginning of the world Adam and Eve were placed in a terrestrial paradise in a state of perfect happiness"... And so he went on, with a long explanation of the priv-

ilege of the Immaculate Conception. The deputy sat uneasy and bewildered, and said at last: "But my dear Sir, come to the point, and make a long story short!" "Oh! if you're going to interrupt me, it will take much longer," said Father Chaminade. The deputy, with a grin non-plussed, said he was sufficiently instructed and hurried out. The next day all Bordeaux was telling the story and laughing over his discomfiture.

The mob in front of the house had meanwhile been dispersed by the police, but they remembered that there were some other "en-Chaminadés" as the leader called them, in the Villa Saint Lawrence, and they hurried out there at once. The assault on the Villa commenced with the throwing of stones; a gun was even fired, but, luckily, a passing company of soldiers dispersed the crowd and the novices were safe again, at the cost of only a rather brisk and close alarm.

Father Chaminade, with his usual coolness, was not much disturbed, either by the search of his house by the police, or by the assaults at the Madeleine and at Saint Lawrence; and writing some days later to Father Lalanne he spoke of them lightly and amusingly. What really disquieted him was the wave of irreligion, which had been only weakly opposed by the previous government,

and which now threatened to run higher than ever. From the very beginning of the "government of July" the Sodality at the Madeleine was obliged to suspend its meetings and the Founder now realized that, if the Society of Mary had confined itself to works of this nature, it would surely have been suppressed, as actually happened with the Society of Missionaries of France founded by Father Rauzan. The great project of Normal Schools was ruined, no doubt, but the work of primary education already underatken by the two Institutes seemed to insure them such a toleration for the time, as would permit them to wait for better days. Their situation, however, was precarious, and no one could foretell what might happen; meanwhile every precaution must be taken not to attract any undesirable public attention to themselves.

Father Chaminade therefore suppressed both the novitiates of the Society at Bordeaux. It was with a heavy heart that he had recourse to such a measure, but the danger of the times required it. On the 10th of March 1831, he left for Agen. He had reckoned on remaining there only a short time, but in reality he was going on a long exile; he was not to see the Madeleine for several years and severe trials were in store for both Institutes. God had determined to imprint

both upon the Founder and his work the divine seal of the cross with which He marks all lives and all enterprises that are the outcome of His will and inspiration.

At Agen, Father Chaminade took up his residence with his Brothers in the old convent of the Refuge which had been turned into a primary school for boys. There he lodged in a small room next to a little chapel which had been partitioned off at the end of a corridor. He was happy to be near the Blessed Sacrament, where he could find comfort in his desolation. His confidence in God's goodness was as great as ever, and it was due to his firm faith in God. During all these troublesome times, as in the darkest days of the Revolution, or at the time of the suppression of the Sodality, his faith in God was supreme and beautiful. One by one, human hopes and prospects had vanished from before his eyes and the plaint of the Psalmist could well have been his own: "I am come into the depth of the sea and a tempest hath overwhelmed me" (Ps. 68,3).

The financial situation of the Society was most critical. New establishments had exhausted its resources, and only a few of the enterprises of the Society were self-sustaining; the others were by their very nature rather an expense than a resource. The most prom-

ising foundations were only in their infancy, and could not supply the necessities of the others. The Founder therefore enjoined the most rigid economy on all the communities in everything except charity to the poor. The situation was tense, and what made it all the more disheartening was the seeming hopelessness of the future. Brother Clouzet, who was an expert in financial management, aided the Founder to the best of his ability, but the troubles brought on by the Revolution of 1830, were of such a nature as could not be easily remedied.

There was another cause of anxiety much more intense and which wrung the anguished heart of Father Chaminade. The growth of the Society had been rapid and most unusual; success had almost anticipated every foundation; enthusiasm had fired the minds and hearts of the Brothers engaged in labors so prosperous and so promising... on a sudden came the Revolution of 1830, and the check had been so unexpected and so disconcerting that for many it proved to be a collapse. Complaints were made that the Society had been unwisely managed, that it had been led into wrong roads, and there were bitter recriminations on every side. This spirit of discontent was fomented by the attitude of two Assistants of the Founder,

Father Collineau and Brother August Brougnon-Perrière. Father Collineau was an excellent preacher, but he had very little taste for the work of teaching, and seeing that the Society was engaged almost wholly in the work of education in one form or the other, he complained of being out of place. Brother August, the director of St. Mary's Institute in Mirail Street, wanted the Society to withdraw from the work of primary instruction. This was a mere pretext, and although he remained the true Christian gentleman that he had always been, still, at heart, he wanted to resume his independence. Such lamentable defections are to be expected, alas! even in the best religious societies. The Founder knew this well enough, but his grief was no less keen beyond expression; he feared for the weaker brethren who might take scandal, and even though he had no anxiety about the future of the Society, which he knew to be the work of the Blessed Virgin, and to be under her special protection, still he was uneasy about some of his Brothers who might think that they had been called to the doubtful honor of combats and fatigues without a reasonable assurance of victory to come.

Early in 1832, when Father Chaminade was recovering from one of those attacks that

often troubled him in winter, he heard that Brother August and Father Collineau had finally withdrawn from the Society. For the Founder, the circumstances of this defection were humiliating and disheartening in the extreme. The new Archbishop of Bordeaux, far from raising any objection, had even lent his aid most willingly towards releasing the two religious from their obligations. He had aided them with his advice and, as if to show his approval of their conduct, he appointed Father Collineau honorary canon of the Cathedral of Bordeaux, thus placing him at once on the same level with his superior; he even went further and invited him to preach in the Cathedral a few days after he had left the Society.

No doubt there were excellent motives on the side of the Archbishop for he was no other than the distinguished Mgr. de Cheverus. Still he was said to have less sympathy for the regular clergy than for the secular, and surely showed very little favor to the Society of Mary. It is also true, however, that he knew little of the Society, and even that little happened to have been learnt under an unfavorable light. Father Chaminade had been absent from Bordeaux almost always since the death of Mgr. d'Aviau, and was a stranger to Mgr. de Cheverus; the continual

complaints and grievances which the Archbishop had to hear from Brother August and Father Collineau might easily have led him to believe that the Society was a failure, and that it were better disbanded quietly. This would also explain a new rebuff which the Founder met with in the same spring of 1832, when he presented one of his religious, Brother Fontaine, to the Archbishop for ordination. The Archbishop objected that the Society to which the young man belonged was rather unstable, and he showed great hesitation before ordaining him.

Another prominent member of the Society, and one who was most dear to the heart of Father Chaminade, Father Lalanne, had also joined in the complaints of Brother August and Father Collineau. Father Lalanne however could not well protest against the work of education in general, for he had always been in favor of it, nor against primary schools, because he had formally approved of all that had been done in that regard. His opposition was based on the centralization of power in the hands of the Superior-general, and on the restrictions under which the directors of establishments were placed. Here again, it was a matter of voicing a personal complaint rather than of vindicating a general principle, because Father Lalanne, great and competent

educator that he was, was an equally incompetent administrator. No expense deterred him when it would serve his educational experiments, interesting and worthy as they surely were, and as a consequence, he was nearly always at war with his treasurer. Once he had become discontented and unquiet, it was not in his nature to suffer in silence; but on the other hand, as he was determined to remain faithful to the Society, the bold idea occurred to him of reforming the administration according to his own ideas, and he thought that he surely had the right, for was he not the very first stone of the foundation? The Good Father had written most affectionate letters to his rebellious but still beloved disciple; he took every means to enlighten him, but to his great grief the troublesome subject persisted in his waywardness.

In Agen the situation was hardly any better. In the home of the Founder there were several troublesome members. There was an air of self-sufficiency about the teachers of the special school that was rather disconcerting; they affected to disdain their fellow-Brothers, they neglected their exercises of piety and, heedless of the remonstrances of their spiritual father, they even absented

themselves from his conferences on the most trivial pretexts.

Neither were trials and contradictions to be spared him from the side of the Daughters of Mary. True enough, the troubles did not originate in the convent, but from the diocesan authorities. Mgr. Jacoupy had grown old and feeble, and left more and more of the administration of the diocese to his vicars-general, reserving only the most important affairs to himself. Most likely, indeed, he was ignorant of the fact, at least in the beginning, that one of the vicars, in concert with the confessor of the community, was urging the Superioress-general of the Daughters of Mary to withdraw the Institute from the direction of Father Chaminade, and place it under the direct jurisdiction of the Bishop. Several delicate points were raised and situations created in order to induce a clash of authority and thus assure a separation. This was gall and wormwood to the Founder; his opponents went so far as to forbid him to enter the convent unless accompanied by another priest. He kept his peace for two weeks, and then, after mature deliberation, he asked the diocesan authorities to appoint an arbitrator who should settle the disagreement.

In naming the arbitrator the diocesan council might have used more tact and delicacy.

Father Collineau was chosen, with the consent of the Superioress, and he received full powers in the matter. No doubt this priest had rendered great service to the Daughters of Mary and was still held in esteem by them, but he had only lately withdrawn from the Society and disagreed with the Founder, and it did not become him very well to accept the role of judge in this case. Father Chaminade closed his eyes to this indelicate proceeding, and with perfect coolness gave all the explanations that were asked of him. On his side, Father Collineau showed the greatest respect to the one whom he had never ceased to love and venerate, and in giving his decision formally condemned all the claims of the vicar-general. The humble and submissive spirit which the Founder had shown in this matter, made it impossible to prolong the misunderstanding which had been forced upon him; nevertheless, new vexations were created, and again Father Chaminade saw himself excluded from the convent. Deprived of all support, with no one to console him, oppressed under the weight of trials from every quarter, the Founder kept a brave heart and possessed his soul in serenity and peace. In vain might we search all his correspondence of this period for a single word of complaint or the slightest trace of faint-

heartedness. In his relations with those who were not actual participants in the trouble through which he was passing, he let not a word escape that might lead them to suspect the bitterness that was his portion. The religious who lived in the same house with him could not perceive, either in his countenance or in his words, any sign of the anguish that filled his soul. In all his afflictions he placed his confidence in God; the more the world humiliated him, the more he humbled himself, offering himself as a victim of expiation for his own sins and the sins of his children in Christ; he took his discipline until the curtains of his alcove were spattered with blood. To those who sympathized with him in his distress, he answered in all simplicity: "God allows it and we must be silent," or, "Since I desire only what God desires, my submission to His will leaves me in great peace." And surely he did not regard it as mere chance that so many trials should accumulate upon him at the same time; he had very good reasons to expect that God, Who poured out trials in such abundance and suddenness could also deliver at the hour marked by His wisdom.

He had no reason to repent his filial abandonment into the hands of his Heavenly Father, for the threatening clouds dissolved

and disappeared one after the other. Mgr. Jacoupy soon perceived that his vicar-general had led him into a false line of conduct; he took the affair into his own hands and soon did Father Chaminade full justice, while on her side, the Superioress of the Daughters of Mary adhered more strongly than ever to the counsels of Father Chaminade.

At Bordeaux Mgr. de Cheverus had decided not to delay the ordination of Brother Fontaine any longer.

At St. Remy Father Lalanne persisted for some time longer in his opposition, but his deep religious sentiments and his inviolable attachment to Father Chaminade soon brought him to a better attitude. In an admirable letter written November 17th, 1832, he confessed his mistakes with a touching humility, asked pardon, "a thousand times pardon" and added: "I want only one thing in this world and that is, the accomplishment of God's will, and in the designs of Providence, it is through you that the will of God is to be made known to me." Father Chaminade soon after called him to Bordeaux to replace Brother August as head of the St. Mary's Institute.

The crisis had passed, and Father Chaminade now took every possible means to save both Institutes from a return of such alarm-

ing shocks. Towards the end of 1833, he addressed two circular-letters to all the houses of the Society, the first of those which from this date he sent at certain periods to his religious children. With great frankness he informed the Brothers of all that had happened recently. "While the storm was still raging," he wrote, "I judged it best to throw the mantle of charity over what was passing, and to bear alone all the burden of my afflictions. But there is a time for silence and a time for speech." He then announced the nomination of Father Caillet and Brother Memain to the offices of Assistants-general left vacant by the withdrawal of Father Collineau and Brother August.

The effect of this circular was most consoling, and the Good Father was happy to hear of the welcome it everywhere received. In the fall of 1834, he sent to hall the communities the first part of the Constitutions, treating of the ends of the Society, the means employed to attain them, and the virtues required in its members. This book was not sent from Agen, for the Founder had just undertaken what was to be his last journey to the north of France. He had left the communities of the south in a satisfactory condition; the conferences he had given during the annual retreat had been a source

of great consolation to him, and he felt that he could easily absent himself without any misgivings.

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Father Chaminade had started on his journey at the beginning of September 1834; his religious in Alsace and in Franche-Comté had begged him to visit them; they were impatient to prove their filial affection for him after his many trials, and were anxious to receive his instructions. They also wanted him to fix his residence among them; there was a friendly rivalry as to who should win him; the Brothers of Alsace wanted him at Ebersmunster while the Brothers of Franche-Comté wanted him at St. Remy.

His first stop was made at Noailles, in the department of Corrèze, where the Society had recently opened a primary school. The Count de Noailles, was planning new projects in spite of the unsettled political state of the country, but his premature death the following year put an end to his plans.

Father Chaminade continued his journey from Lyons to Besançon. The Archbishop of Besançon, Mgr. Dubourg, a great friend of the Founder, died shortly before his arrival; his successor, Mgr. Matthieu, was also

to become a most devoted friend of the Society of Mary. From Besançon he went to St. Remy and from there to all the establishments of the Society and the Institute in succession. His stay in the north-east lasted a year and a half, from September 1834, until May 1836. He spent the spring and summer months of 1835, in Alsace, and divided the rest of his time among the different communities in Franche-Comté.

The principal object which the Founder proposed to himself during this visitation, which he felt would be his last, was the establishment of novitiates for the formation of the religious in these provinces. He was opposed to having many novitiates because he saw in that system two great disadvantages. There was, first, the danger of losing the unity of spirt and again the difficulty of finding enough masters of novices fully competent for this important and delicate mission. Nevertheless he judged that each of the two provinces should have its novitiate, partly because each province could easily furnish enough candidates for the two houses, and partly because the use of two languages, French and German, in Alsace, created special needs. Moreover the necessary buildings were at the disposition of the Society. In Alsace the Rothéa family had purchased for the compara-

tively small sum of 30,000 francs the magnificent abbey of Ebersmunster, and offered it as a gift to Father Chaminade. The Society had accepted the property in 1830, and in 1833, a boarding-school had been started. On the first visit of the Founder to this beautiful monastery he was so well pleased with it that he determined to use it for the novitiate of the province of Alsace. The boarding-school was accordingly removed to St. Hippolyte, and the novitiate was opened. The youth of Alsace responded nobly, and this new school of religious formation was prosperous from the very beginning.

The novitiate for the province of Franche-Comté was established in the priory of Courtefontaine. The beginning was very trying owing to the slender resources of the house; the difficulties soon disappeared, however, and in Janurary 1837, Father Chaminade wrote to Father Bardenet: "The two novitiates at Courtefontaine and Ebersmunster are a source of consolation and hope. Great fervor reigns in both places."

The Normal School at St. Remy was suppressed since the Revolution of 1830, and the novitiate had been removed to Courtefontaine. The Founder now conceived the idea of establishing in this vast property a community of religious devoted exclusively to

manual labor. He had a great predilection for such a community entirely separated from the world and whose special mission should be, by a life of continual prayer and abnegation, to call down the blessings of heaven upon the works of zeal undertaken by the Society. "Vocation to the religious state in general," he wrote in 1833, "is a grace, but the dispensation of Providence which calls a religious to a life of manual labor, is a grace of predilection, both because such a special vocation withdraws the religious still farther from the world, and because that inter-communion with God which all true religious love so well, becomes much easier."

Some time was needed to gather this community, and it was only in 1838, that it received a special regulation. This "little La Trappe", as Brother Clouzet used to call it, fully answered the expectations of the Good Father; great fervor reigned; there was a spirit of self-abnegation and an ardor for work, and constant vigilance was needed on the part of the superiors in order to prevent a pious excess in fasting, in taking the discipline, and in nocturnal visits to the Blessed Sacrament.

A second community of religious employed in manual labor was founded at Marast, in

the department of Haute-Saône in an ancient priory of Regular Canons, which had been acquired for the Society by Father Bardenet. A special novitiate for the training of religious devoted to manual labor was opened a St. Remy, and was confided to the direction of Father John Chevaux, a man whose great modesty and still greater austerity admirably fitted him for this important office.

John Chevaux was a native of the department of Jura. He came to St. Remy in 1825, dressed as a peasant and begged to be allowed to sweep the house. It was soon discovered that he had completed his classical education and had even finished his course of Theology in the Seminary at Besançon. Only religious obedience could prevail upon him to be ordained. No one understood the views of the Founder better than he; he was thoroughly imbued with the principles of Father Chaminade, who in his own turn always showed a special predilection for this chosen soul and guided him with a holy solicitude in the path of perfection. In spite of his delicate health and a spirit of penance which neglected all the little cares and precautions with which his friends loved to surround him, Father Chevaux's life was a long one; he became the third Superior-

General of the Society of Mary, and died in the year 1875, in the 80th year of his age.

The Founder profited by his stay at St. Remy to take measures in concert with Brother Clouzet to improve the financial situation in the province of the southwest which was already disquieting enough, and which a new enterprise, excellent in itself, but badly managed, had made all the more critical. St. Mary's Institute in the rue du Mirail at Bordeaux, had become too small for the constantly increasing attendance, and Father Lalanne had proposed to transfer the institution to Layrac, not far from Agen. A spacious abbey was offered, and there was the additional advantage of obtaining a complete course of studies, a privilege which the University had always refused to the instition at Bordeaux because of the proximity of the College Royal. Father Chaminade was at that time in Alsace, and referred the matter to his council at Bordeaux, but he was careful to add that, in case of acceptance, only the absolutely necessary expenses should be incurred. The transfer was made. Success was immediate and magnificent, surpassing the most sanguine expectations. Father Lalanne, carried away by his lofty ideas, plunged into new expenses which were not indeed useless, but were far beyond his

resources. This time the Superior-general himself interposed and demanded an immediate auditing of the accounts of the house. The inferior resisted, set himself in opposition, and again began to agitate the question of reforming the Society according to his own plans. But again the wise firmness of the Founder triumphed, and the wayward son, of little docility but of much love, hastened to Agen as soon as he learnt of the return of the Good Father from Alsace in May 1836. He threw himself at the feet of his superior and begged forgiveness; but since he also understood very well that the Society of Mary could not assume the debt at Layrac, he generously offered to take it up himself until such a time as he could again turn the institution over to the Society of Mary in a flourishing condition. This arrangement, the only one possible under the circumstances, was accepted in July 1836, and the Society was saved from disaster.

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In the same manner as the Founder, in his last visitation to Franche-Comté and Alsace, had founded auxiliary communities devoted to agriculture and manual labor, so also was he desirous of complementing the Insti-

tute of the Daughters of Mary by the creation of a Third-Order of Regulars.

Cloistered religious cannot well apply themselves to the work of the apostolate except in populous centers. Far from great cities, their isolation would reduce them to an undesirable inaction. The Daughters of Mary had no intention of neglecting the villages and smaller cities nor of contenting themselves in larger cities with working for the good of those only who came to seek their aid. They needed auxiliaries not bound by the rule of enclosure; Father Chaminade and Mother de Trenquelléon were agreed on this point. No doubt, the Lady Auxiliaries of their order established at Agen and Tonneins were very useful, but no great regularity of service nor stability of work could be expected from auxiliaries except they were entirely free from worldly cares and connections and lived in community under a religious rule.

At one time the Founder had planned to call upon the Sisters of Providence of Alsace for Sisters who should take charge of those activities which the Daughters of Mary could not well undertake on account of their rule of cloister. However he abandoned this idea, fearing it would not result in any real unity of spirit, and he determined to institute a Third Order of Regulars. In June 1830,

he was on the point of establishing the order when the Revolution of July broke out, dispersed the elements which were to constitute his first establishment, and delayed all his plans.

Some years later, providential circumstances led him to renew the project. Father Chevalier, a very worthy missionary priest of Auch, much devoted to the Sodality, and a great friend of Father Chaminade, among many other works of zeal, governed a small community of pious ladies, who attended to the Asylum for Lunatics in Auch. It was not really a religious community, for the only bond that held them together was that of devotion to the same work of charity. The ladies felt the need of having a more definite organization and asked Father Chevalier to give them a religious rule of life. He feared to undertake the work himself, but he knew of the plans of Father Chaminade with regard to a Third Order of Regulars attached to the Daughters of Mary, and he spoke of the matter to Cardinal d'Isoard, Archbishop of Auch. They both agreed to offer Father Chaminade this opportunity, and urged him to employ the little community of the Helping Mission as a basis for his new Third Order.

Upon his return to the south in 1836, the Founder went to Auch, where he found the

field well prepared for his plans. Father Chevalier had trained the future Tertiaries so well, and had succeeded in impressing so deeply upon them the spirit of the Institute, that the only desire of these pious ladies was to become Daughters of Mary. The exceeding kindness of the Cardinal greatly aided the community in its work of organization, and on the 1st of September the Third Order of Regulars of the Daughters of Mary was definitely established. The government of this new branch of the Institute was confided to a religious of the cloistered order, and it remained subject to the Superioress-general of the Daughters of Mary. A novitiate was established next to the Helping Mission; postulants soon came in good numbers and other establishments were begun, first in the diocese of Auch, and later in that of Agen. Mgr. Casanelli d'Istria, the former Vicar-general of Auch, who was now in Corsica, asked Father Chaminade for Sisters of the Third Order, and in 1840 two colonies were sent there. Convents were founded at l'Ile Rousse, d'Olmeto and at Ajaccio; all these houses prospered, especially the establishment at Ajaccio, which in turn became the center of other houses.

The establishment of the Third Order was the last episode of the long visitation of

his establishments by the Founder from 1834 to 1836. He was recalled from Auch to Bordeaux by a very sad event.

Mother de Lamourous was nearing her end, and desired to see Father Chaminade. He hastened at once to Bordeaux, and arrived in time to attend her in her last hours. She died on Wednesday, September the 14th, the feast of the Exaltation of the Holy Cross. Her funeral was like a triumphal procession. At the Month's mind, the Vicar-general, Father Barres, delivered a funeral oration which sounded rather like the panegyric of a saint, and justly so, for she had always been esteemed and venerated as such in all Bordeaux.

Father Chaminade outlived the two most active co-operators in his works of zeal, Mother de Trenquelléon and Mother de Lamourous. These successive bereavements urged him to hasten the fulfillment and perfection of his own special work of the Society of Mary, and it is to this mission that he devoted the rest of his life.

CHAPTER XIV

PROGRESS OF THE TWO SOCIETIES (1837-1843). COMPLETION OF THE BOOK OF CONSTITUTIONS-THE DEGREE OF COMMENDATION (1839). ITS PROMULGATION.

Five years and more had passed since Father Chaminade had left Bordeaux to escape the dangers of the Revolution. His Sodality, like all the other associations in France, was disbanded; the two novitiates of St. Lawrence and of Lalande Street, had been suppressed, and in 1835, St. Mary's Institute in Mirail Street had been removed to Layrac by Father Lalanne. From that date, the only institution that represented the Society of Mary in Bordeaux was the chapel of the Madeleine, served by several priests under the direction of Father Caillet. This temporary eclipse had injured the Society; public opinion had become indifferent and sometimes unfavorable, and the prolonged

absence of the Founder caused his past services to be forgotten. People in Bordeaux knew nothing of the great success that the Society had met with in the East of France; they judged the Society only by what they saw in Bordeaux, and they were inclined to believe that the work of Father Chaminade had come to nothing, especially since the defection of Father Collineau and Mr. Auguste, both of whom now occupied independent positions in the city itself. This was the view taken by the Archbishop, Mgr. de Cheverus, as we have already seen; the same opinions were shared by Father Hamon, the Superior of the theological Seminary and by many of the clergy.

The situation in this regard, however, was improving day by day. The zeal of Father Caillet had re-organized the Sodality under the less conspicuous title of "Confraternity of the Immaculate Conception." In 1834, the young men re-organized their sections; the young ladies and the married men soon followed their example. Spiritual retreats for men and women were commenced, and the success of the men's retreat was gratifying from the very start. Mgr. de Cheverus encouraged this apostolic spirit and confirmed the chapel of the Madeleine in all its privileges, but in his words of praise he never

mentioned the name of the Society of Mary or of Father Chaminade.

Mgr. Donnet, the successor of Mgr. de Cheverus in the see of Bordeaux, knew Father Chaminade better. He had come from Nancy, where the Bishop, Mgr. de Forbin-Janson had been a great admirer and a devoted friend of the Founder, so that the new archbishop appreciated the personal merits of Father Chaminade and had heard much and very favorably of his foundations in Franche-Comté and Alsace. Mgr. Donnet soon had occasion to see for himself, when the Founder returned to Bordeaux. Father Chaminade infused new life into the Confraternities attached to the Madeleine, stimulated their fervor by his inspiring presence and wise counsels, and soon everything flourished again with a vigor that recalled the best days of the Restoration.

This brilliant success was soon heightened by the inauguration of two new works of zeal which were added to the long list of those already credited to the Sodality. In 1839, branches of the Society of St. Francis Regis for the rehabilitation of marriages, and of the Conferences of St. Vincent de Paul, were established in Bordeaux; the founders and the principal members of these new associations were all Sodalists, who had been

well prepared by their piety, zeal and charity, for the introduction of such praise-worthy and useful confraternities at so opportune a time.

From the distant provinces where Father Chaminade had just completed his visitation, came the most consoling reports. The blessing of God was evident in all the undertakings of the Society. Applications for new foundations came from every side, and in such great numbers that the Founder was at a loss which to accept. One of his greatest sorrows was his inability to satisfy these numerous applicants. On the 3rd of September 1837, he wrote to Mgr. Jacoupy: "During the last two years hardly a week passes that I do not have to reject offers of establishments; it pains me greatly to refuse, but I have not the men necessary." His personal feelings would have prompted him to act otherwise, but he accepted new establishments only when they were fully prepared and insured, both as to the nature of the foundation and as to the resources of the Society in men and material, for he feared to weaken the Society by a rapid and premature extension.

The novitiates of Franche-Comté and Alsace had prospered and were furnishing excellent vocations, and he found it easier to

open new establishments. Even there he adopted the policy of gradual growth, keeping the communities grouped in the same region and close enough to encourage and sustain one another in regular observance.

The novitiate at the Villa St. Lawrence not being yet re-established, it was not easy to found any new establishments in the south-west; however, in 1837, he opened a school at Clairac in Lot-et-Garonne, and in 1839, one at Castelsarrasin in Tarn-et-Garonne; he declined all other offers for want of members. But in Alsace and Franche-Comté, nearly every year saw the opening of one or more new establishments. The extension of the Society was particulary notable in Franche-Comté. One of the parish-priests of Besançon, remarking the difficulty that parents of the wealthier class experienced in procuring a Christian education for their children, conceived the plan of inviting the religious of the Society of Mary to found a school for secondary education in his parish, as far as the University authorities might allow. With the consent of Mgr. Mathieu, the Archbishop of Besançon, the school was opened in 1838, and very soon there was a visible transformation in the ways of the youth confided to its care. Several smaller establishments were founded in Franche-Comté and it was from

that province that the first colony was sent beyond the territory of France in 1839.

Catholic works of zeal have no sky or soil that can claim them as their own; heaven is their native clime, and they care little for the conventional limits of earth; they fill the land; they overflow the boundaries marked by man, spreading and penetrating to all parts, wherever there are minds to enlighten, lives to sanctify, or souls to save. This was what Father Chaminade had always taught his disciples, and he had infused into them his own desire to see the Society spread to all parts of the world. But he had no intention to extend into foreign territory either too soon or too fast. As early as the days of the Restoration he had been solicited to introduce the work of the Society into neighboring countries, and even to cross the sea, but he had not consented. However, in 1838, he listened favorably to an application from Switzerland; the country bordered on Franche-Comté; it had already furnished a good number of members to the Society, and seemed to have a sort of moral claim upon his sympathy and help. In 1839, he sent a number of religious to the canton of Fribourg, and soon there was a flourishing school in the capital of the province.

There was a corresponding progress in the

Institute of the Daughters of Mary and the Third Order. To the Founder it was indeed a great consolation to see this general revival in all his enterprises, and he had good reason to expect a most prosperous future. Peace reigned in all the communities; confidence was greater than ever, after the peaceful solution of the recent difficulties. Father Chaminade judged the time propitious for completing the Constitutions and applying to the Holy See for the approbation of the two Institutes. In the course of the general visitation he had just completed, his religious had begged him with great insistence to procure them these two favors, since his advanced age made them fear that they might lose him before he could crown the work of his life. In 1834 this same fear had led him to publish that part of the Constitutions on which he had been working since 1829. In his letter accompanying the book he said: "The principal directors have feared, my dear children, that if death were to take me before the editing of the Constitutions is complete, there might be some disagreement in the Society. I thought therefore that I had better commence at once."

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The part published at that period comprised the first book, and treated of the duties common to all the members of the Society, of the spirit of the Institute, its ends, and the means to be employed to attain these ends.

The very first article defined the purposes of the Society in very clear terms: — "The little Society, which offers its feeble services to God and to the Church under the patronage of the Blessed Virgin, proposes to itself two principal objects: first, to raise each of its members, with the grace of God, to Christian perfection; second, to work for the salvation of souls by propagating, by means best adapted to the spirit of the age, the teachings of the Gospel, the virtues of Christianity, and the practices of the Catholic Church."

As means to attain the first of these objects, the Constitutions indicate the three vows of religion and the vow of stability, determining the limits of each one with precision. Community life is next spoken of. It is prescribed in as complete a form as possible. On all these points the text was only the codification of what had been practiced from the very beginning, and fixed as traditions sanctioned by experience. The basis of these rules has not therefore needed any further revision; the only changes that

have been made since, relate more to the order of treatment and to the form of expression. The Holy See has required some slight alterations in the regulations pertaining to food, because time had proved the incompatibility of certain of the original prescriptions with the increasing debility of health and the fatigue incident to the work of teaching. It has also excluded certain details which should find their proper place in the Book of Customs.

Regarding the means to be employed for the salvation of souls, Father Chaminade adhered to his early ideas, and declared resolutely that in order to increase the number of true Christians "the Society of Mary excludes no species of work, but adopts the means which Providence offers it in order to attain the ends that it proposes to achieve." The Society acts "as if the command given by Mary to the servants at Cana were addressed by the august Virgin to each of its members 'Whatever he shall say unto you, do ye.'" The Founder went on, however, to enlarge upon this idea by asserting that he intended to have his religious apply themselves to "education"; but under that term he comprised "all the means by which religion can be introduced into the heart of man, and a training from the tenderest in-

fancy until his most advanced age, to the faithful and fervent profession of Christianity." It is easy to see what a vast domain such a conception opens to the activity of the members. Desirous of making the most of the work of his religious, he directs them, while not neglecting "to heal souls infected by the evil of sin" still to devote themselves by preference to the work of preserving them from the contagion of sin. But we must understand what Father Chaminade means by this preservation; it consists true enough, in teaching youth to flee from such contagion, but it consists as well, or rather, much more, in implanting in the mind such convictions, and in the heart such fervor, that the first meeting with evil, far from being an almost inevitable catastrophe, shall become rather a triumph already discounted and morally assured. The Sodalities at the Madeleine and elsewhere were not to be, so to say, cold-storage warehouses for the mere preservation of virtue, but rather schools of training for soldiers to combat vice and defend virtue. They were to protect innocence, to be sure, but they were also shelters where arms were forged with which to attack the enemy in the open field.

Father Chaminade also wished that in the work of education, although the wealthy

classes were not to be excluded, there should always be a special predilection for the poor. It was the tender charity of the Good Father that inspired this prescription, but it was also dictated by a stern necessity. To a parish-priest who wanted to found schools for the higher class of people, Father Chaminade said: "Establish schools for the lower classes also," and he supported this advice by an argument which admitted of no reply: "How can you expect to reform the city if you neglect the most numerous class?" This remark is found frequently in the course of his correspondence pertaining to schools.

In this final transcription of the first book of the Constitutions, the Founder was very careful to maintain the orientation that he had until that date given to the Society. He showed the same jealous solicitude in all his relations with other founders, when, as it happened in several cases, there was a question of fusing their institutes with his. From the very beginning of the negotiations he always insisted absolutely on this essential condition: that the Institute which desired to unite with the Society of Mary should adopt the spirit of the Society and accept its rules. This was the reason why several negotiations of this nature ended in nothing, such as with

Father Noailles, the founder of the "Poor Priests"; with Dom Fréchard and Father Mertian, founders of the Brothers of Christian Doctrine in Lorraine and Alsace respectively; with the Superior of the Brothers of St. Joseph; the Brothers of the Holy Cross and several others. He observed the same policy in the case of numerous propositions he received, aiming at a fusing of societies for women with the Institute of the Daughters of Mary. He preferred to limit the growth and the expansion of his foundations rather than introduce into them any elements which might change their homogeneity.

After the publication of the first book of the Constitutions, Father Chaminade made a general visitation of the houses in the East of France where the number of foundations of both his Institutes had increased the most.

As to the second book of the Constitutions, he did not judge that the need of it was very urgent, and he would have preferred to wait for further light from heaven to make his own conceptions more clear on two important matters which were still to be regulated, namely: the organization of the Society and the mode of government. However, such delays would be disquieting to the members, who were waiting anxiously for a prompt and final solution of these fundamen-

tal problems. The Founder had listened graciously to the representations and entreaties of his children, and although the arguments did not appear to him very convincing, he was inclined to take up the publication which was so ardently desired, when an event took place which seemed to demand of him a prompt and final strengthening and confirmation of his Institute. The occasion was a serious attack on his authority by one of the most influential members of the Society.

Father Lalanne, the director at Layrac, knew that the Founder intended to give to the Society a strongly centralized organization; he himself preferred an almost complete autonomy for the directors of each establishment, at least in matters of administration, and in order to have his own ideas accepted, he resolved to force the hands of the Superior-general by summoning a general chapter of his own accord. His circular letter to the directors met with a sorry welcome, and he opened his eyes to the truth; he found himself sadly and severely alone in his plan of substituting his own ideas for the inspiration of his superior. Protests came from every side, and letters of adhesion showered upon Father Chaminade, expressing the most filial submission and the most inviolable fidelity. Father Lalanne was struck

with remorse and begged Mgr. Donnet to act as his mediator with his superior. Father Chaminade desired nothing better than to forget the whole unfortunate affair, and the rest of Father Lalanne's career was a noble protest against the waywardness and wanderings of his earlier life.

Such an occurrence, however, made it clear to some skeptical religious that the Founder's views were wise. They appreciated that a corporation composed of elements as different as those found in the Society of Mary, and destined to be employed in labors so varied and in circumstances so diverse, would soon fall to pieces if all parts were not firmly attached to a strongly constituted center. Moreover, this strongly centralized authority would be the very means by which the Society could preserve that suppleness so necessary to adapt its activity to the needs of time and place; the spirit of initiative would be encouraged, because centralization would, on the one hand assure proper control, and on the other, make the correction of abuses a quick and easy matter. It was under the inspiration of these ideas that the second book of the Constitutions was written.

The Founder had already completed the rules of the Institute of the Daughters of Mary, and he now submitted both rules to

the Bishops in whose dioceses the Society or the Institute had establishments. From each prelate he received the most explicit approbation, and those who had studied the rules most carefully, like the Archbishop of Besançon, Mgr. Mathieu, and the Bishop of Ajaccio, Mgr. Casanelli d'Istria, declared that they recognized in them the "Spirit of God." The Cardinal D'Isoard, Archbishop of Auch, expressed his admiration in the most exalted terms, and he asked Father Chaminade to accept his own services at Rome in the matter of soliciting the approbation of both rules. This prelate had been Auditor of the Rota for more than twenty years, and possessed every facility for conducting a negotiation of this nature. His offer was gratefully accepted and Father Chevalier, the representative of the Third Order of Regulars of the Daughters of Mary, Vicar-general of Mgr. d'Isoard, was to go to Rome to present the rules to the Holy Father.

Father Chaminade recommended this intention to the prayers of all the members of his two Societies. He then drew up two petitions to the Holy Father, one for each Institute, and added to these the episcopal approbations and a sketch of the motives which had actuated him in the founding of the Institutes. In this sketch he rehearsed

his own apostolic career in terms that are admirable for their conciseness and modesty. At the very last moment Father Chevalier was detained in Auch; the affair was given in charge of a merchant of Bordeaux, Mr. Audivet, who brought the petitions to Rome in the beginning of December.

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The petitions were welcomed at Rome. They came before the Sacred Congregation in January 1839, and were acted upon by the end of March. The answer of the Roman Court in regard to the Society and the Institute was given in the same decree dated April 27, 1839. In announcing the decree to the Founder, Cardinal Justiniani wrote: "I am sending you with this letter the Decree of Commendation which it has pleased our Most Holy Father to grant in favor of the two Congregations which you have founded. You will recognize the benevolence of His Holiness both towards yourself and towards your disciples; in His joy he has blessed the Master of the harvest who has inspired you to gather into the vineyard of the Lord zealous laborers of every class, whose vigilant and zealous care will make the fruits of virtue and good morals flourish everywhere.

You will remark that, for certain reasons, the Constitutions have not yet been approved by special decree, but do not suppose that you have anything to fear for the Institutes themselves. On the contrary, both have found great favor and have been very highly commended."

The decree itself began, as usual, with a rehearsing of the petition and then continued: "His Holiness has received all this with benevolence and transmitted the petition to the Sacred Congregation of Bishops and Regulars, causing the matter to be examined and weighed with care by several Cardinals of the same Congregation. The report being made to Him by the Assistant Secretary of the same Congregation, in the audience of the 12th of April, 1839, He has, in His benevolence, decreed that the two Institutes were worthy of all commendation, as, by this decree, they are declared to be highly lauded and approved. And His Holiness has desired that the spirit of this most pious Work be inculcated to their members, so that they may daily advance with alacrity in the career which they have begun under the auspices of the Blessed Virgin Mary, it being certain that they will promote the welfare of the Church." Spiritual favors, indulgences and powers are granted by the decree, "in

order that the singular benevolence of the Sovereign Pontiff towards the members of both Institutes may more evidently appear."

Father Chaminade was overjoyed on receiving this precious document. He kissed it with respect and hastened to tell the welcome news to all his spiritual children. On the 21st of August, Gregory XVI deigned to reply most graciously to a letter of thanks which the Founder had sent: "We take pleasure in replying," said the Pope, "in order to encourage you and all your dear sons and daughters to labor with indefatigable zeal in the cause of devotion and charity, and to pray with all the fervor of your tender filial piety that God may strengthen us in these evil days to bear the heavy burden of the Sovereign Pontificate."

Father Chaminade did not indeed obtain all that he might have desired, but he well understood that during his life-time he could not expect more. He had petitioned for a "canonical institution" for the two Societies and of their Constitutions. He was informed that Rome had adopted a new method of procedure in these matters, and that a certain number of successive delays and trials were imposed upon all new institutes before giving the final and solemn approbation to the Constitutions. The Founder cast himself

upon the Providence of God, which had always been so kind to him and his, and in his circular to the Societies said: "The approbation which His Holiness has deigned to grant to our two new Orders does not indeed reach the limit of our desires, but it is the strongest possible guarantee of what we may further expect from the benevolence of the Pontiff. A certain Bishop, one of our most powerful protectors at the Court of Rome, in opening the letter in which Cardinal Justiniani informed him of the first decree granted in our favor, said to his council. 'Here is the beatification; the canonization will soon follow!' For the rest we shall wait with perfect confidence on the pleasure of the Holy See."

On the 5th of September 1839, when sending the book of the Constitutions to all the members, the Good Father accompanied it with a short circular in which we may read all the serenity of his soul, encouraged by the pleasant prospect which had been opened out to him by the gracious decree of commendation from the Holy Father, and he begs of all his spiritual children an increasing fidelity and regularity: "Indeed, my dear children, you will welcome these Constitutions with love, and while your superiors will take the oath before the altar of God to

uphold their exact observance according to the nature and extent of each one's responsibility, let every one of you make the firm resolution to remain faithful to them until death. You owe this consolation to my increasing old age; you owe it most of all to the Holy See and to the august Mother of God."

The Founder was consoled by all these evidences of God's favor, and he applied himself with more ardor than ever to strengthen the foundations of his Institutes. He organized the Council of the General Administration, and set about improving the financial condition of the two Societies.

He also labored at securing the exact and proper interpretation of the rules and the growth of a true religious spirit. With these ends in view he published four masterly circular letters on the vows of religion. In these, he demonstrates how naturalism has pervaded everything spiritual; of obedience and respect for authority, only the name remains; love of money and of pleasure have taken the place of moral principles, and faith has been rudely shaken. Religious men must guard against being contaminated by the spirit of the world in which they live, and it is only by a strict observance, not merely of the letter, but of the spirit of the rule, that they

will be able to preserve the holiness of their state and fulfill their mission. The explanation of the vow of stability, as taken in the Society of Mary, was given in a letter dated August 24th 1839 addressed to the presidents of the annual retreats. It was all the more important, he said, to know and understand the full import of this vow than the other vows, which were common to all religious orders, and therefore generally well understood. In this letter we see all the fire of a young heart, even in this venerable old man, now approaching eighty years; we catch the inspiration of one who has lived a whole life time of devotion to Mary, and his words rise to eloquence when he describes the great honor and duty reserved to an apostle of Mary.

It will be interesting to read a few passages of this remarkable document. Indeed, throughout the writings of Father Chaminade there are many pages that are all afire with love for the Mother of God, and it would certainly be a very interesting work to gather all this rich harvest of pious thoughts, of holy inspirations, of supernatural views, of which we can offer here only the merest gleanings. We shall give a few extracts from the letter in which the Good Father

explains the meaning and the reason of the vow of stability.

"You know that in the great assembly of religious Orders we have a family trait which distinguishes us from all the others..... Every age of the Church has been marked by the combats and the glorious triumphs of Mary. Ever since God placed enmity between her and the serpent, she has been triumphant over the world and over hell. Every heresy has quailed before the Virgin most powerful, and little by little she reduced them to silence and nothingness. The great heresy of our day is indifference to religion, which benumbs the soul in the torpor of egotism and the miasma of passion. Dense and pestilential fumes rise out of the abyss of human passion and threaten to cover all the earth in moral darkness, voiding it of all that is good, and filling it with every evil, until the noxious atmosphere is almost impenetrable to the vivifying rays of the Sun of Justice. The torch of divine faith is flickering and dying out; virtue is getting rarer; vices are unchained and rage about with diabolical fury, until it would seem as if we are nearing a time of general disloyalty and of almost universal apostasy."

"This is a sad but a very true picture of

our age; still, it ought not to discourage us. The power of Mary is as great as ever; we know that she will vanquish this heresy as she has vanquished all the others, because she is still to-day what she ever was, the paragon of women, the second Eve promised to a fallen world, the hope, the joy, the life of the Church and a terror to the Evil One. A great victory is in store for her; to the Virgin Mary is reserved the glory of saving faith from the ruin which threatens it. We have understood this plan of celestial warfare, my dear Brothers, and we have hastened to offer to Mary our willing, though feeble services in the combat. We have enlisted under her standard as her servants and her soldiers, and we have taken a special vow, the vow of stability, by which we have pledged ourselves to aid her with all our might, and to the end of our lives, in her glorious combat against the demon. Just as a famous religious Order has written the name of Jesus on its standard, so also shall we write upon our standard the name of Mary, and be ever ready at her command to go wherever she may wish, to spread her glory and her worship, and through them to extend the glory of God among all men."

"This is indeed, my dear Brothers, the distinguishing mark of our two Societies.

We are the special auxiliaries of the Blessed Virgin in the great work of the reformation of morals, in the defense and increase of faith among men, and the sanctification of souls. It is in her name and for her honor that we have entered the religious state and devoted ourselves, soul and body, to her service. It was to make her known, loved and served by men, in the strong conviction we have that we are called to bring souls back to Jesus through Mary. With the doctors of the Church, we believe that Mary is our hope, our refuge and our strength, our Mother and our life."

"We are the depositaries of the almost infinite resources of her charity; we have promised to serve her faithfully to the end of our lives, to obey her every wish; we are only too happy to be able to devote entirely to her service, the life and the strength which are hers by our religious profession. So firmly do we believe that this is the most perfect thing in the world for us, that we formally *renounce by vow* the right ever to choose another religious rule... This is the characteristic of our Societies, and it seems to me to be something quite special and unique among all religious."

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The decree of commendation was the first of a series of new blessings on the two religious societies. Switzerland called for new foundations, and in 1843, a second school was opened at Lausanne, in a Protestant canton. In 1844, the school at Tavel, in the canton of Fribourg was begun, and shortly afterwards the canton of Valais was to receive a colony of religious, the first of many foundations in that province. Mgr. Jerphanion, who had known the disciples of Father Chaminade at Saint-Die, was transferred to the diocese of Albi, and obtained a colony of religious to take charge of an institution at Realmont, formerly in the hands of the Brothers of St. Gabriel. This was the first of a new series of foundations in the south, where the Society had again attained its normal progress after the reopening of the novitiate at St. Lawrence in 1841, upon the solicitation of Mgr. Donnet, the Archbishop of Bordeaux.

The Superior-general had determined to watch for himself over the formation of the novices, and accordingly he came to live at the Villa St. Lawrence. He took an active part in the training of these fervent youth. Years later, when the Brothers, who had lived with Father Chaminade in those days, would be asked to describe him, their com-

mon saying was: "His was a beautiful old age; he was the finest old man you could imagine, and the most affable; every one felt attracted to him; the first sight of him inspired absolute confidence, and even though his venerable appearance impressed us deeply, there was no constraint." And withal, the guidance that he furnished was still the same as ever: for a true religious, he knew only one way of salvation, the way of the cross in the footsteps of the Savior; but under the maternal care of Mary and at the school of the Sacred Heart of Jesus, all abnegation and penance seemed to have lost their bitterness.

Twice a week he gave the novices a conference on subjects of the spiritual life, and these instructions left an indelible impression on the hearts of these young people. The subjects were almost always the same, faith or devotion to Mary, and they always circled about — such was the expression of the Good Father himself — the Credo and the Magnificat, as around a central point, from which they drew all their inspiration, and to which were directed all his words of explanation or of comment. Thus did he train them, sweetly but strongly, in the virtues that were to be charateristic of the Society. To keep them in the practice of zeal he sent them to teach Christian doctrine

in the neighboring hospital. Such was the life at Saint Lawrence, under the fascinating influence of the beloved Superior, who understood so well how to revive the sweet remembrances and tender emotions of the early days of the Society.

The buildings at St. Lawrence were too small for the increasing number of novices, and especially for the large number of Brothers at the annual retreats. Accordingly, in 1843, a large property on the Saint Genès road was bought. It was nearer to Bordeaux and was called St. Ann, from the name of a chapel that had been there in olden times. The name fitted exceedingly well to the new destination of the property, and it was kept. Compared with the Villa St. Lawrence, the new location seemed luxurious; what made it especially attractive were the beautiful avenues of elms and linden-trees, whose shady walks and pleasant shelter were long and lovingly remembered by all the novices of those days. The transfer was completed on the 18th of March 1843, and the next day, the feast of St. Joseph, patron of the Society and of Father Chaminade, was celebrated in the new novitiate.

One of the rooms of the house was converted into a chapel, and a Brother, who had shown some artistic talent, was detailed

to ornament the place in proper style. However, the center of attraction and the principal ornament of the chapel was a remarkable relic obtained from Cardinal Lambruschini. On the 3rd of March 1843, the Cardinal, acting upon the express orders of His Holiness, had taken the body of St. Urban, martyr, from one of the catacombs on the Tiburtine Way and sent it to the Founder of the Society of Mary. Early in September the precious relic was carried in procession to the chapel of the novitiate. The Archbishop of Bordeaux presided at the ceremony, assisted by Mgr. Gignoux, Bishop of Beauvais, one of the most cherished disciples of Father Chaminade, and Mgr. de Forbin-Janson, an old friend of the Founder. In 1855, a special reliquary was built below the high-altar for the precious relic.

In later years, when Father Chaminade had gone to live at the Madeleine, he still came as often as he could, to visit the novices at Saint Ann's. But it was especially during the summer vacations, when all the Brothers of the province were assembled there, that the Good Father loved to come and speak to his religious. There was a wonderful vigor in his conferences in spite of his age and infirmities. The spirit of faith and self-abnegation were the ordinary

themes of his instructions, and he never grew tired of expressing his confidence in the power and mercy of Mary. In his walks through the property, he always visited the statue of the Immaculate Virgin which was erected at the end of the beautiful avenue of linden-trees, and there the venerable old man, bending his tottering head before the image of Mary, and reaching out his trembling hands to place them upon the foot of the Virgin and the head of the serpent, would press upon them with a gesture of mingled triumph and contempt, for it once betrayed itself in words: "After all, she crushed your head, and she will keep on crushing it forever!"

This exclamation, bursting spontaneously from an overflowing heart, is surely the word that best expresses the inmost secrets of his mind, the head-spring of his inner life, the end and aim of all his zealous labors, the inspiration of all his enterprises, and the center point of all his many experiences, and it is but fitting that we should cite it here, as we approach the end of the active part of his long and laborious career.

CHAPTER XV

THE VIRTUES OF FATHER CHAMINADE. — HIS CHARACTER. HIS METHODS AND PRINCIPLES IN THE GUIDANCE OF SOULS.

Before entering upon the history of the last years and the death of Father Chaminade it would seem to be opportune to take a general view of his character from a moral and ascetic point of view. This study will be an interesting complement to his history, for there are details which are not easy to introduce into the succession of a life's events, and there are also hidden traits which are not revealed except by a careful analysis of the heart and mind.

By his birth Father Chaminade was a child of the 18th century, and during the terrible years of political, social, and religious revolution which closed that epoch, he had occasion to measure the extent and the depth of the evils which afflicted society.

The nobility and the middle class had been won over to the rationalism of the deists and free-thinkers. Infidelity was no longer content with attacking one particular dogma; it rejected everything supernatural, regarded Revelation as a myth and an impossibility, and declared for a complete divorce between religion and science, reason and faith. But God never abandons His Church, and, among many others He raised up Father Chaminade to work at the cure of this evil during the new century that was just opening. He imbued him strongly with the idea that the only remedy was a sincere and resolute return to the Catholic Faith, and turned all the powers of his soul and all the resources of his zeal and devotedness to this end and aim.

The young priest felt himself called very early to consecrate his life to this mission, so urgent and so inviting, but in order to have the right and the means to preach the faith to others, he well understood that he must first prove and show himself to be a believer, and faith was the very characteristic of all his life — his whole earthly existence can be condensed in that one word — faith, and that is what gives his career so remarkable a unity. It has been wisely said: "Think of only one thing, wish only one thing, do

only one thing — and you will be able to do anything." It was so with Father Chaminade; he was possessed by one idea which dominated him completely. In conformity with that sacred text, which was one of his favorite maxims, "The just man liveth by faith" (Rom. I, 17), he lived by faith, he discoursed like a man of faith, and he preached faith at all times. When he established the Sodality it was to bring back the youth to their faith; when he founded his two religious institutes he gave them as their watchword: Teach faith and Christian morals. On this point of his life and characteristics, all traditions are at one, all witnesses are unanimous in their testimony — Sodalists, the first Daughters of Mercy, the first Mothers of the Institute, the first religious of the Society of Mary, all proclaim it with one voice.

From this comprehensive principle proceeded two striking features of his spiritual life; first, a spirit of prayer and of self-abnegation which nourished his spirit of faith; second, a strong sense of duty, of which the practical corollaries were a stern and unbending fidelity to conscience, renunciation of all natural repugnances and sympathies, an independence from the fluctuations and vicissitudes of earth and a

constant elevation of soul above the level of vulgar passions, qualities which gained for him everywhere that superiority which always marks a man of God. From this also arose a progressive perfecting of his natural aptitudes; every one that knew him admired him for the wonderful soundness of his judgment and his ardent desire for good; and it was under the impulse of his abounding faith that he had always cultivated these natural gifts.

Neither was his prudence all of earth. In his meditations he called upon the light of heaven to illuminate him, and he directed all his intentions and all his views towards a supernatural end. His prudence was not hampered by those human calculations which stop and stickle over luck or chance, and which fear to undertake, except after every assurance of success. For him to undertake an enterprise, it sufficed him to know that it was the will of God. If after a full examination and mature deliberation, it seemed to him that God either willed it or did not will it, his determination was taken. If God willed it, he left to God the care of preparing the way and guaranteeing the fulfillment. Any other manner of acting would have seemed to him a questioning of divine wisdom, and an infringement of divine rights. Whatever his conscience, illuminated

by the light of faith, dictated to him that he did in all simplicity; he felt he had no right to go beyond his lights, but neither was he to fall short of his duty; no obstacle could stop him and his will was of iron. His disciples all declared with one accord that, once God had spoken, he was uncompromising; he waited years perhaps, but he never lost his purpose from sight.

So it was that he passed through this world, ever keeping straight onward in the path of duty, turning neither to the right nor to the left, his courage sustained by a supernatural confidence, his soul ever tranquil and serene.

This unalterable serenity was one of the most striking traits of his character. He never laughed and was never angry. The very slowness of his speech and movements seemed to proclaim that mastery over himself, which dominated every feeling and ruled every passion. Sickness, poverty, privation, the dangers of the Reign of Terror, exile, prison, all were his portion at one time or other, but never did he utter one word of complaint; he had placed his trust in God, and nothing could trouble the peace of his soul.

He observed this moderation, he kept this wise equipoise of all his faculties, everywhere

and in everything, even in his spiritual life and in his relations with God. He did not give himself up to illuminative ways, and he did not seek to walk in extraordinary paths. His piety and his devotions were based on theological reasons and were the result of conviction rather than of sentiment.

His conversation and his letters were all marked by this same serenity and gravity. He expressed himself with great reserve, and carefully avoided anything that could either raise a discussion or excite feelings. In the management of business affairs he was always calm and collected. Mother de Trenquelléon once said to her Sisters, "Look how Father Chaminade goes about business affairs; he never hurries and he is always calm, and still he does a great deal of work."

This perfect self-mastery, which he had learnt mostly through adversity, was built on Christian hope indeed, but it was true humility as well. Praise or blame, persecution or popularity, always found him self-contained. He knew no rancor and pardoned every injury. Even those resentments that would have seemed justifiable, found no place in his heart, and all in the most natural way in the world, he used to shower marks of confidence on those who had offended him, in order to show that he bore them no ill-will

and that he had forgotten everything. If he were in the wrong, it was easy to convince him of his mistake; with remarkable candor he accepted and even asked for observations from the least and lowest of his brethren. He willingly asked for advice and cheerfully followed it. Many a time he would have done better to prefer his own opinion to the counsel that was given him, for by his very intuition he seemed to choose the better part. By this humble condescension and this lowly opinion of himself it sometimes happened that he was led to adopt measures and agree to plans that led him into great pain and humiliation. His own nature was so generous and so indulgent that it was almost impossible for him to mistrust another, even though there was good reason to do so. He was sometimes wrong in trusting persons who did not deserve his confidence, but he never fully came to understand that all men were not like himself.

It might be objected that this perfect equipoise and this constant equanimity were merely a result of nature. Far from it. By temperament Father Chaminade seems to have been bilious and excitable, and it was only by restraining his vivacity and repressing his inclinations that he was able to be moderate where nature had made him extreme,

and gentle where it made him violent, until it came about that he had completely mastered himself, and could maintain his soul in patience and serenity. In this he resembled St. Francis de Sales and St. Vincent de Paul.

He held firmly to his religious convictions, and left to others debates and quarrels in matters of mere opinion. No one could draw him into a political discussion; he pursued his peaceful even way, and labored with apostolic zeal under every form of government. As a citizen he used the right of suffrage, and he was far from being indifferent as to the right or wrong in public questions; but in him the priest came before the man, and he was all absorbed in his sacerdotal ministry. In politics no one ever found him in the opposition; he was no partisan, unless it be partisanship to stand for order, liberty and peace; he was an apostle for all men, and if at times he seemed inclined to throw himself into the combat, it was only as a soldier of Christ and a minister of the Church. The service of the Church took up all his time and all his energy; when in 1801 the Propaganda honored him with the title of Apostolic Missionary, he was much pleased, because the title sanctioned his chosen mis-

sion as apostle, and he then felt himself to be in a more direct way the vicar and the delegate of the Holy See, especially devoted to its interests.

The salvation of souls occupied his whole heart and mind; he entered into the work with enthusiasm and energy tempered by a wise discretion and a constant care for his own interior life; his whole life and all the faculties of his soul were devoted to the salvation of mankind and to the extension of God's kingdom upon earth. "Let us work," he wrote to a young priest, "let us work, for you know that my ambition is to kindle the fire of divine love throughout France."

Father Chaminade had an ardent love for the person of our Divine Lord; he showed it by his lively faith in the Eucharistic presence, and by his filial piety towards the Mother of Jesus. While during his meditations he contemplated this Divine Model of perfect sanctity, the Holy Spirit had revealed to him in a very special manner, a lovely trait of Our Divine Savior, inspiring him with the thought that it would be an excellent and a very opportune thing to offer to Christian souls as a model for imitation, that peculiar veneration and tenderness which the Incarnate Word showed to His Blessed Mother, the incomparable Virgin chosen by Him to

be the generatrix of His flesh and blood, that He might offer them in the sacrifice of redemption and of expiation on Mount Calvary and on the altar of the Mass. Others there had been who preferred to see in Mary the surest, and safest way to Jesus, "ad Jesum per Mariam," and, while Father Chaminade was perfectly familiar with this phase of the devotion to Mary, still he preferred to believe that it was Jesus who often led souls to His Mother Mary. It is only a matter of point of view indeed, and is not very important, because the Blessed Virgin, in her merciful condescension, can adapt herself to each attitude of devotion to her, and receives them all with a maternal welcome.

Father Chaminade took very much to heart the glorious and exalted mission he had received, of propagating this devotion to Mary. In 1835 he wrote these significant words: "It is now many years that, through the mercy of God, I live and labor for no other purpose but to spread devotion to the Blessed Virgin." Truly, God had first prepared him for many years, then initiated him, and lastly employed him in this apostolate of Mary. During the three years of prayer and penance in his exile at Saragossa, he had heard the voice of God; he recalled the

terrible lessons which he had learnt from the great Revolution, and he wondered by what means the Church should rise again glorious from that fearful ordeal. Then it was that a mysterious light had broken from on high and revealed to him the Immaculate Virgin as the everlasting, the irreconcilable, and the invincible antagonist of Satan; the Mother whose humility and faith had gained for her the privilege of Divine Maternity, and that it was she alone who could bring back an incredulous world to believe, and a proud world to obey, and who could triumph over the prevailing indifference to religion, as she had triumphed over all heresies. It remained only to enlist soldiers willing to fight the good fight under her patronage, and this was the work to which he was to devote all his efforts and dedicate all his life. Step by step the object and the nature of this mission had revealed themselves in full light, and little by little the plan had been sketched in his own mind, while in the Sodalities of the Blessed Virgin, God was preparing the living foundation for the edifice which he was to raise to the honor of His Mother. Seventeen years later the plan was reduced to a fact; the two religious societies devoted to the service of Mary Immaculate were created and from that time

until the end of his life Father Chaminade watched over these foundations, and laid into them the only things that could insure their strength and their duration, his labors, his sufferings, his sacrifices, and in short, his entire self in generous immolation.

This was the mission that God had confided to Father Chaminade, but in giving it, God also owed it to Himself to confer upon him the qualities necessary for its performance. And, in effect, it was not merely external works that spoke in favor of this apostle of Mary; his very personality was eloquent; he was one of those men "who seem born to teach and guide others."

His very appearance was captivating. "He fascinates every one who meets him," said one of his first and dearest disciples, "and the charm is all so candid and so charitable that every one falls under it almost unconsciously." His high forehead, the long and flowing locks of silvery hair, which served as a halo around his venerable head, inspired respect, while his soft and gentle eyes, his lips which never curled in anger, his clear complexion, finely chiseled features, always peaceful and benevolent, the whole expression of his face recalled the Master of whom he was the disciple and the representative. His manners, at once simple and distinguished,

his exquisite politeness and his affable greeting opened every heart and made it beat in sympathy, while his calm speech, affectionate and engaging both at once, completed the fascination. No wonder that he excercised a wonderful ascendency and control over his intimate friends and over his Sodalists; he could ask of them what he pleased and he was certain not to be refused.

It is the heart that captivates men's hearts and it was by the kindness and the goodness of his heart that Father Chaminade attracted so many souls. His feelings were very sensitive but not of that superficial sentimentality which is quickly touched but not deeply; he loved with that true affection which translates itself into devotion and service. His love for the Sodalists whom he governed, led him to think first and always of their interests, whether temporal or eternal. He cared for them with a paternal solicitude, inquired into their state of health, and felt uneasy for them even in their minor indispositions.

His goodness of heart was no less great towards those who were strangers to him and his. Although his activity was directed to the care of souls rather than to any corporal works of mercy, still he gave himself up to charitable works to such an extent

that to many, who saw only the exterior appearance, it seemed that his whole life was devoted to the relief of the material wants of his neighbor. He was always accessible, in his humble lodging; he showed not the least impatience if a caller interrupted him in his busiest moments, to lay before him some trifling matter; he put aside his most urgent correspondence or a most interesting book, and devoted himself entirely to his visitor, as if that were his only business in the world. Aside from his hours of prayer, the routine of his business, and receiving callers took up so much of his time, that he had to infringe on his hours of rest in order to keep abreast of his large correspondence.

He was of simple tastes in his clothing and furniture and even very poor, but always neat and clean. His bearing was grave and modest, and he spoke little of himself. Easy and affable in his necessary relations with the world, he never thrust himself before the public, but chose rather to keep in retirement; indeed, he has left this practice as a sort of legacy and tradition to his two Institutes and the "fear of appearing" is one of their characteristic marks. "He kept his room almost too much," said Father Lalanne, "and was always occupied in his labors of

zeal; his conversation was only of God." It was chiefly in the confessional and in private interviews that he came into contact with souls; his work was of a more direct and intimate nature, and his spiritual conquests were individual rather than collective. His influence in Bordeaux was both wide and deep, but not being exercised in public, it was not conspicuous and was entirely unknown to the great masses; even the best informed men knew much more of this influence than they ever really saw, and only those could truly appreciate the extent of this unobtrusive mission, who were near enough to Father Chaminade to see him in his daily life and activity.

He knew that personal virtue finds its true flowering in self-abnegation, and that the Gospel is best spread through the generosity of its apostles in enduring suffering. He lived most frugally and austerely, and inflicted on himself the discipline unto blood; and this, in spite of a rather delicate health, for during all his long life, sickness and bodily sufferings tormented him almost continually, though he was able to do much and difficult work in spite of them. In these periods of sickness, just as in his spiritual trials, he never complained and never invited commiseration, but was jealous

of his cross of merit and clasped it more closely to his bosom.

This picture which we have sketched, shows that in Father Chaminade there was a perfect balance between the exterior and the interior man; it complements the study of his soul by adding new details and introducing those delicate lights and shadows which really complete a description, just as they complete a painting. We have next to sketch the character of his intellect and to study the general principles that guided him in his government of others.

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Father Chaminade always loved study, and by dint of long and arduous work, he had extended the limits of his knowledge to so great an extent and had made such deep researches, that Father Lalanne could justly say of him that "he was not only a saint but also a man of learning." Once he had entered active life, he never omitted study, even in the midst of the most various and absorbing occupations, and he always contrived to find enough leisure to read the books he had at hand. He was of a broad and meditative mind and never contented himself with borrowing his opinions. There was a

tinge of independence and originality in his thoughts. On very close examination, we shall find that all his undertakings reveal a personal note, and are in no way mere imitations; they are creations, in a manner, called forth by needs that he had discovered by his own observations, and they face their ideal to be realized in the future rather than look back to any origin and sanction in traditions of the past. He was a respecter of tradition as much as it became him to be, and while faithfully preserving the essence and the elements that never vary, he often ran the risk of challenging the surprise, and sometimes the opposition of the devotees of routine, by boldly modifying forms and methods that are never fixed and ought not to be unchangeable, but which should be adapted to variations in time and place and manner. The limitations wisely imposed by the ecclesiastical authorities were sacred for him, and he ever proved himself to be both an obedient servant and an intrepid defender of the vested rights of the Church. But when it came to mere contingent application of larger principles, or to interpretations that were more or less arbitrary or optional, he did not fear to assert his freedom of opinion and his liberty of action, in face of those whom he judged to be guided by caprice, or to be

unwisely wedded to mere form and custom.

All meditative that he was when meditation was the word, Father Chaminade was no less a man of action when action was begun. He was all calculating prudence in the plan; he was of a bold, determined, and almost audacious will, when it came to making a decision on matters of broad principles or on theoretic regulations; but he was also capable of great assiduity and perseverance when deliberation was necessary. Those who saw him at close range, or who were his colleagues in matters of administration have sometimes taxed him with a seeming hesitation in the execution, and irresolute wavering in details. We may be permitted to believe that these were due to a certain subtlety of analysis, which led him to accentuate too strongly the difficulties and objections in an undertaking, as well as from a fear, inspired by his humility, of falling into absolutism and an over-assertion of authority. At any rate, this species of inconsequence in his character explains certain remonstrances that were sometimes made by those who worked with him.

Father Chaminade left voluminous manuscripts, monuments to the intensity of his application and the multiplicity of his studies. Unfortunately there are hardly any

complete; they are essays, plans, fragments or notes taken from his reading. The subjects are naturally such as are related to his active ministry and profession: Apologetics, Dogma, Morals and Ascetics. Morals and Ascetics were his favorite subjects, and he became quite a master in both. His manner of thought is simple, even though elevated in tone; his style is somewhat rambling and halting, but is never disfigured, as so many of the writings of those days, by affectation or sentimentality.

The notes of his instructions on the Blessed Virgin fill more than two hundred pages of small and close handwriting; they give evidence of the interest and assiduity with which he applied himself to the study of those Fathers of the Church and those authors, who have written in praise of Mary. He did not keep for himself the treasures he had gathered; he was faithful to his mission as an apostle of Mary, and applied himself to propagate on all sides the thoughts that he had collected in the course of his readings and meditations. Most of his sermons were on the love and the service of Mary, if we are to judge by the plans and sketches that have come down to us; on this subject he was inexhaustible, and spoke with an

eloquence and a conviction that were communicative and inspiring.

Father Chaminade spoke a great deal in public; addresses, instructions, conferences and sermons, were common employments for him, as he had to speak before all kinds of audiences. He rarely had time to write out his entire discourse; if he was to speak on a subject of morals or of religion, he wrote a few notes on a scrap of paper, and when he thought he had sketched his main idea and developed the main points, he wrote no more. His sentences are generally well-built, but we need not expect literary style nor imagery; he seizes the word that best expresses his ideas, and speaks to convert and not to please, with no wish or expectation to live, except in the memory of God. He had studied Bossuet and Bourdaloue, and loved to draw inspiration from their writings. He was a keen observer of men and things, and never failed to make use of his experiences to strengthen his discourse. He exhorted rather than explained, and always aimed at the practical.

He had none of those oratorical graces which attract and captivate the masses; his gestures were few and constrained; his delivery was slow, monotonous, and rather embarrassed, and his accent had a tinge of his

native Perigord. The power of his discourses lay rather in his grave and recollected air, and in his tone of conviction, than in any art or mannerism. It was his own deep and strong faith that gave depth and strength to his words, but neither did he lack a mild emotion here and there; he laid emphasis on the words which brought out his main idea; he repeated a sentence if he thought it would do good, and he punctuated his strongest passages with periods of silence, more or less prolonged, in order to impress his thoughts more deeply on the minds of his hearers. Father Chaminade's strongest point in eloquence was himself, his own personality; when he preached, it was virtue preaching duty: a man is skillful in persuading when he believes what he says, and strong in converting when he practices what he preaches.

To the apostleship of preaching Father Chaminade added another, not less fruitful and just as laborious... the apostolate of correspondence. Owing to his incessant but quiet activity, he was able to carry on a voluminous correspondence which spread and grew, until it became a heavy burden. It is hard to understand how so many letters, and nearly all written in the midst of work and pre-occupation, could be so perfectly in accordance with the character and the needs

of his correspondents. They have, indeed, no pretension to literary style, but they show a great regard for order, clearness, and even for elegance, although the form is sometimes a little neglected. We meet with original similes, with beautiful allusions delicately turned; and these, added to the richness of the treatment, make the reading of these letters very interesting. There is never a useless or pretentious word, never a page that does not bear directly on the subject discussed or on the state of soul of the person addressed. This is indeed, another kind of apostolate; even in writing, the priest remembers his mission, and he always seeks the glory of God or the good of souls.

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To the labors of his Sodality, sermons, foundation of religious Institutes and correspondence, which were ample enough to occupy all his time, Father Chaminade added another ministry which deserves no less honorable a mention: he was an eminent director of souls. Mgr. Bougaud said: "There are certain critical times in the history of the world when, in order to save mankind, to raise them out of evil and lead them back to God, something more is need-

ed than the labors of apostles, the science of doctors of the Church, the tears of penitents and the sighs and supplications of consecrated virgins. Then it is that the humble and profound influence of holy directors of souls is needed, for they are the ones who, in the seclusion and secrecy of the confessional, form and fashion those great souls who are destined to regenerate the world." Besides devoting himself to his Sodalists, most of whom came to him for confession and spiritual direction, Father Chaminade was the confessor and spiritual director of a large number of priests and laymen.

This distinguished priest, famous for his learning, venerated for his exalted virtues, and popular on account of his inexhaustible charity, also possessed in a remarkable degree an intimate knowledge of the human heart, and could reach the innermost and secret depths of the soul with a rare insight. The Holy Spirit had given him generously of the gift of counsel.

In order to convert the soul, or to hasten it along in the way of Christian perfection, he never had recourse to those violent shocks which stir the soul to its very foundations, and toss it about for a time, uncertain and disturbed, only to let it fall back into its sinful ways, for want of solid convictions

and deeply implanted first principles. He preferred a slow and continuous action, a sure, even though almost imperceptible progress which led the soul, little by little, to a life that is truly supernatural. He followed the advice of Bossuet in this regard: "Souls must not be driven and hurried and hurled into the lap of God; they must be led by gentle means." His object was to lead his penitents to a true and sincere profession of Christianity, a profession based upon a strong and deeply-rooted faith, and such a work can never be done at one stroke.

In order to develop the germ of faith in the soul, besides prescribing the ordinary means of spiritual progress, prayer and the sacraments, he advised a serious study of religion. This was one of the distinguishing marks of his method. He strongly recommended the reading of books suited to the needs and to the education of the individual, but he also urged the practice of meditation to be joined to reading. A mere speculative knowledge of religion would never satisfy him; he wanted his penitents to acquire a deep conviction of their religion, which compasses all the powers and faculties of the soul, and which he called in the words of the Holy Scripture, the "faith of the heart". He had no sympathy with vague and sentimental religion; for him,

virtue was much more than the sweets and the consolations of piety; it was the serious fulfillment of duty, the correcting of defects, the constant warfare against the tendencies of fallen nature. He insisted strongly on the necessity of that self-abnegation so much extolled in Christian asceticism, all the while however, wisely remembering that everything has its place and its time. Prayer, and the combating of one's evil inclinations, and both supported by faith, were the basis of his system in the guidance of souls; courage and confidence in the power of grace were the distinguishing marks, and the apostleship of zeal and charity were to be the fruit.

It is easily seen from this analysis that his system of asceticism was drawn from all the masters of the spiritual life, but from his letters we may notice that his preferences leaned toward Father Olier, the founder of Saint Sulpice, especially in all that relates to the union of the soul with Christ. It would be superfluous to remark that he gave a very important place to the Blessed Virgin in his spiritual guidance of souls; he exalted her in all her various phases as a model, a protectress, a counsellor, a comforter, and a mother, and exhorted every one to love her with a most filial affection, because there can

be no true interior life without frequent recourse to Mary.

Throughout the course of this history, it is easy to remark with what extreme care Father Chaminade watched for those chosen souls upon whom God had special designs and whom He had destined for greater perfection. As their confessor or spiritual director, he would lead them step by step to the practice of the evangelical counsels, whether he advised them to remain in their family, or whether they entered the religious life. It remains for us to study his method of procedure in the spiritual direction of religious, in training and forming them to the practice of the virtues of their holy profession.

Father Chaminade was a past master in the science of the religious state. In early youth he had been trained to the religious life by his brother John, who had been a Jesuit; at the age of fourteen he had made the vows and assumed the obligations of the religious state; at Saragossa he had heard a mysterious voice call upon him to labor, not only at the re-establishment of the Catholic faith in his native land, but also at the restoration of the monastic state, and the principal works of his life were the institution of two Religious Orders. Faithful to the divine call, he had prepared himself by a thorough and

careful study of the different forms of the religious life from the earliest time down to his own day, and his library contained one of the most complete collections of monastic rules. Moreover, he had studied monastic usages in the convents of France and Spain, and had gathered much information from religious of every Order whom he had met in the course of his life.

His competence in this matter was so universally recognized, that there was hardly a religious Order founded or re-established in Bordeaux and the surrounding country without his advice being asked. Sometimes he was consulted by religious far from Bordeaux, and several times he was asked to contribute, not only his advice, but also his active co-operation in the strengthening of some new institute. Several times even, older Orders asked his assistance, as happened in 1832, when the Missionaries of Blessed Louis-Marie Grignon de Montfort applied to him to settle a certain difficulty on the solution of which their very existence depended. But it was especially those whom he had himself introduced into the way of evangelical perfection, that had the strongest claim upon his rare experience in the science of religious life.

In his opinion, self-abnegation was the pivot on which religious life turned, and he

reverted to this thought very frequently, both in his exhortations and in his letters. In fact, our nature, even though it were pure and just, is inferior to ourselves since we have entered into the order of grace, and are called to live a divine life. It is only through humility, obedience and a total abandonment into the hands of God, that the divine life can be established in us; it is therefore absolutely necessary that the religious should so completely deny himself and control the natural within him so that he can say with St. Paul: "And I live, now not I; but Christ liveth in me" (Galatians 2:20). Moreover, a sincere self-forgetfulness is also an indispensable condition of the apostolic life.

History, as well as his own observation, had convinced Father Chaminade that riches had brought relaxation into most of the religious Orders. He had so high an esteem for holy poverty that he would not allow his religious to regard themselves, even collectively, as proprietors. Their goods are the property of God or of the Church which represents God, and the religious Orders are only the administrators.

He could not understand how a religious could consent to drag out a weary existence of mere mediocrity, and in order to dissuade

his spiritual children from falling into that state, he had some striking remarks: "Do not be half-religious, because such kind end by being no religious at all" and "Let us make the expressions *saint* and *child of Mary* synonymous." In his opinion, the only way that leads to holiness is the true and generous love of God.

He drew lines of demarcation between the different religious societies recognized by the Church, and he required that the members should adopt the spirit that is characteristic of their particular order. For his own religious he placed filial piety to Mary in the first rank.

His solicitude was especially great for those who were in authority; he took a paternal interest in them because he considered their office as a trial and providential burden, from which they were to derive all the spiritual profit possible. He wished superiors to be men of rule, careful to sanctify themselves and others, intimately united with God whom they represent in the community, pious and assiduous in prayer, simple in their manners, the most laborious members of the community, firm in their government, yet kind and condescending to all their brothers.

These are principles which Father Chaminade inculcated into the members of his own

religious institutes, as well as into religious of other institutes who honored him with their confidence. In this manner he trained generations of religious, many of whom, by the sole spectacle of their beautiful lives, to say nothing of their labors of zeal and charity, have greatly contributed to the glory of their august Mother and Patroness. So also do their great and manifold labors bear witness to the intrinsic value of the doctrines and methods which formed them to the religious life. The highest tribute that can be adduced to the efficacy of the spiritual guidance of Father Chaminade could well be paid by those two predestined virgins whom Providence placed at either side of him as co-laborers in his mission, and whose history we have sketched. If St. Jane of Chantal, under the guidance of St. Francis de Sales, could found the Order of the Visitation, and if Louise de Marrillac was guided by St. Vincent de Paul in founding the Daughters of Charity, no one can deny that the greatest honor and merit redounds to the spiritual direction given by these Saints. We know the part taken by Father Chaminade in the spiritual training of Mother de Lamourous, the distinguished foundress of the Miséricorde at Bordeaux, and in that of Mother de Trenquelléon, the no less eminent

foundress of the Daughters of Mary. These two beautiful souls were not of the same mold; the divergency of their nature and of character was evident, and all the more meritorious and wonderful was the skill of their director who could guide them both in their own particular and destined way. It is a lofty and a singular tribute to the wonderful tact and the remarkable spiritual discernment of this man of God.

CHAPTER XVI.

Trials. — The Last Years of Father Chaminade (1841-1850.) — His Death.

"A Christian," says St. Augustine, "must suffer more than an ordinary man, and a saint more than a Christian, because trials are in proportion to grace, to profession, and to destiny." This well-known law is again to be proved true in the history of Father Chaminade.

He was near the end of his life and the completion of his mission. Throughout his whole career, his conduct had been that of a man governed by a sound reason, that was exalted by faith to a higher level, and his nature had been sanctified by the action of grace. He had the virtue of a saint, the prudence of a sage, the zeal of an apostle, the moral elevation of an ascetic, and the genius of a legislator, and now it only remained for him to join to all these

the crowning merit of tribulation, which tries their worth, enhances their value, and gives them that sanction which only the test of the crucible of trial can give, and, without which, even the best and most beautiful lives are not complete, as Bossuet says, "that undefinable finish which suffering alone can give to virtue."

Not indeed that God had waited until these last years before adding to the merits of His servant that of suffering; a man does not reach the age of eighty without having suffered much, and more especially, when he has consecrated himself to the Lord with all the generosity of his soul, the cross of Christ does not wait until the end of life before it makes its burden felt.

But all these past sufferings were light, indeed, when compared with that torrent of trials which was to burst upon him during the last years of his life. He had yet to pass through that supreme crisis which other founders or reformers of religious orders have known, such as St. Francis of Assisi, St. John of the Cross, St. Joseph Calasanctius, St. John Baptist de La Salle and St. Alphonsus of Ligouri; and let those that may be shocked and scandalized, recall the Garden of Gethsemane where Jesus was overcome by an agony of indescribable suffering

as well as betrayed by Judas, and let them remember Calvary where He seemed to be abandoned even by His heavenly Father.

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When Father Chaminade felt the burdens of old age growing upon him he had intended to resign the government of his religious institutes. It was not that he wanted rest, for he never thought of that, but he wished, through a motive of humility, to resign his office of Superior and dedicate the declining years of his life to prayer, penance and preparation for death; he also wished to be more free to train his Brothers in their holy state, and to aid by his experience and his counsel, the successor whom he should select. Following the example of many holy founders of religious orders, and in conformity with the Constitutions of the Society of Mary, he intended to select his own successor in the office of Superior.

He had hoped to choose his own time for making known the one whom he deemed most worthy to succeed him, when an unexpected event changed all his plans and hastened a solution.

Towards the end of 1840, the Assistants determined to contest certain pecuniary claims

made against the Society, and to plead for the annulment of a document which had been signed by Father Chaminade eight years previously. They were in good faith; their legal adviser, a learned lawyer and a practical Catholic, had assured them that the Society of Mary had the law on its side in the affair. The Founder, however, believed his act to be valid and, moreover, he could not plead against his own signature. The Assistants therefore asked him to resign, as indeed, he had previously intended to do, in order that they might commence suit to have the instrument in question annulled. Nothing was to be changed in the internal government of the Society; the Founder was to attend all the meetings of the Council, and no important measure was to be undertaken without his approbation.

This proposition surprised and pained him; however, always conciliatory as he was, he accepted the advice of his Council, and resigned his office of Superior. This resignation was not made known to the Society.

Three years passed by in relative tranquility until the conclusion of the legal affair in February, 1844. The case had been settled quietly and out of court; both sides had agreed to accept M. Ravez as arbitrator.

M. Ravez decided that the document signed by Father Chaminade was valid, that he had not exceeded his authority, but rather that he had acted wisely in signing it, and that the Society of Mary was bound by the signature.

After this decision was rendered, Father Chaminade announced that he would now complete his act of resignation from the Superior-generalship by appointing his successor.

At this juncture, however, one of the Assistants, who was unworthy of his position and of the confidence reposed in him, set about complicating a situation which was in itself perfectly clear, and so well did he succeed that he soon obscured the main point at issue, and made the whole affair a matter of confusion and perplexity. He imposed upon the other Assistants, and misled them as well as the Archbishops of Bordeaux and of Besançon, and through these prelates he deceived the Sacred Congregation of Bishops and Regulars.

This member of the Council claimed that the Founder's act of resignation had been unqualified, and therefore it excluded the privilege allowed by the Constitutions of naming his successor. Father Chaminade protested against this view; he asserted his right as Founder and appealed to the reser-

vation which he had explicitly made when he had signed the official act of resignation. It was all in vain; the Assistants would not accept his view, and the disagreement seemed to be hopeless.

In this difficulty the Archbishops of Bordeaux and Besançon were consulted; they judged the situation to be very acute, and decided to lay the matter before the Sacred Congregation of Bishops and Regulars.

Unfortunately, however, instead of calling on both sides for a statement of their case, the prelates contented themselves with sending to Rome only the documents that had been furnished them by the Assistants, and, without a very close scrutiny either as to their value or their exactitude, they gave these papers the fullest sanction of their own authority and of their credit at the Roman court. (Oct 31, 1844)

The principal document was a memorial marked "Confidential", the work of the author of this intrigue, where, as the saintly and gentle Father Chevaux, the future successor of Father Chaminade, wrote to its author, "under roses and honey, were hidden spite and deadly poison, and in which he had vented all his spleen, voiding a heart sore with a wounded self-love and burning with a desire for revenge, and mingling the

most deceitful calumnies with misrepresentations of the faults, or rather the imperfections, of our good Father."

In later years the Archbishop of Bordeaux, now become Cardinal Donnet, passed a judgment not less severe upon these events. He "declared openly that he had been deceived in the affair of Father Chaminade, and that the information which he had furnished either to other prelates or to the Court of Rome were not in conformity with the truth." The Archbishop of Besançon the future Cardinal Mathieu, also expressed his regret in later years that Father Chaminade had not been left at the head of the Society of Mary, and he formally attested his "veneration for the memory of Father Chaminade."

These were days of trial for the good Father; the disagreement between the venerable Founder and his Assistants was greater than ever, and he whom Providence willed to purify in the crucible of suffering and to offer as an example to coming generations, had not a single friend near him to console and defend him. The holocaust was indeed complete.

Some months after the appeal of the Archbishop of Bordeaux to Rome, Father Chaminade, who had tried in vain to learn the nature of the accusations lodged against

him, and who found himself abandoned on all sides, determined to write to the Sovereign Pontiff. In this letter he asked only "to be allowed a sufficient time to suppress a few abuses that had crept into the Society, to regulate the three departments of Zeal, Instruction and Temporalities, and lastly to name his successor, reserving for himself only the prerogatives attached to his title as Founder." (Feb. 26, 1845.)

The decision now rested with the Sacred Congregation. Confining itself to the official text of the act of resignation, which contained no express qualification or reservation, and unwilling, for want of better information, to determine the part that passion and intrigue may have played in the present controversy, nor to decide on the merits of either side, whether as to the rights of Father Chaminade or his Assistants, or the preponderance of sympathy among the members of the Society for the two parties in dispute, the Sacred Congregation simply declared the office of Superior-general vacant and ordered the convocation of a General Chapter, in accordance with the Constitutions. (July 30, 1845)

Father Chaminade accepted the decree of the Sacred Congregation "as coming from the hands of Jesus Christ Himself." But he

would never admit that he had not qualified his act of resignation, nor that the office of Superior-general was vacant in the manner understood by his Assistants; to do this would have seemed to him an abandonment of his mission as Founder; it would be acting against his own conscience and even against the intentions of the Holy See, which had at different times confirmed him in his rights and duties as Founder. In spite of all his efforts to enlighten the Archbishop of Bordeaux, the other prelates, and even the Sovereign Pontiff himself, the first General Chapter of the Society of Mary convened at St. Remy in the department of Haute-Saône. On account of his advanced age, Father Chaminade found it impossible to attend the Chapter.

On the 8th of October 1845, Father Caillet was elected Superior-general with Father Chevaux, Father Fontaine and Brother Clouzet as his Assistants. The election was ratified at Rome.

Father Chaminade now considered himself as relieved of his office of Superior-general, but he immediately asked his successor for the liberty of exercising his duties as father and Founder of the Society without any disagreement between them and without any clash of authority.

The venerable Founder was very careful not to arouse the susceptibilities of the new Superior, and tried to show him how this mutual co-operation would strengthen his authority rather than weaken it. "The principle of unity of power, unity of authority," he said to him, "is not violated by this favor I ask. On the contrary, your authority as Superior-general will be strengthened, and the purposes of the Society will be much more easily attained." At times he was much more explicit, and expressed himself as being happy to place himself among the most humble of his subjects. "Father Chaminade acknowledges that Father Caillet, as Superior-general of the Society of Mary, has in a spiritual sense, exclusive jurisdiction over all the members of the Society, without excepting the Founder himself." "I have no more right than the most lowly religious, to withdraw from obedience to the new Superior-general," are his own words only two months before his death, reminding us of the words that St. Alphonsus, in a similar situation, loved to repeat to his brothers: "I told you that I would die as a subject and not as superior."

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Two things troubled the conscience of Father Chaminade in regard to his responsibilities as Founder: he wanted to correct certain abuses which had crept in, and which, as he vigorously protested, would make the Society unworthy of its great mission; and again, he wanted to make the Society of Mary ever more and more worthy of the great name it has the honor to bear. In order to explain to his children his severity in condemning all that was contrary to the spirit of the foundation he used often to repeat: "Abuses introduced during the life of the Founder become usages after his death."

A Superior-general whose powers expire, either because the authority was conferred upon him only for a limited time, or because he has resigned his authority, becomes by the fact an ordinary subject. It is not so, however, with a Founder, and neither should it be. God inspired him with the first idea of the work, and He gave him the means and the grace for success. His mission is therefore a unique one in the Society, and cannot end except with death. St. Francis of Assisi resigned his authority six years before his death, and told his brothers that hereafter he was only an inferior like themselves, but still he intervened many a time to

reform abuses, openly admonishing his successor Friar Elias, censuring the local superiors, and complaining bitterly that those to whom he had passed his authority were abusing it, and were stealing his religious family away from him. There are other analogous cases in the history of founders of religious orders.

Father Caillet did not well appreciate the distinction which Father Chaminade drew between the duties of the Superior and those of the Founder; neither did he well understand what were the abuses which the Founder wished to correct. He would not accede to the solicitations of Father Chaminade, however pressing and oft-repeated they became, and he tried to quiet his apprehensions, attributing them either to extreme old age or to an exaggerated idea of his obligations.

There was perfect good faith on both sides, but not the same intelligence as to the real situation. If the new Superior had been more circumspect, if his character had been as conciliatory as his intentions were pure, he should have understood, even from his point of view, that by making concessions, he would have gained much more than he would have lost for the true interests of the Society.

In most of the houses of the two Institutes, neither the origin nor the details of the disagreement were well known or understood, but

fortunately the conflict only led to a redoubling of fervor; the religious prayed with perseverance and showed all the greater fidelity to duty, while God continued to bless the work of the Society and increase the number of vocations, as we have seen in a preceding chapter.

During all this long trial, the faith, the firmness, the courage, the spirit of humility and of penance of Father Chaminade were admirable; he sought his only refuge and consolation at the foot of the crucifix and in filial devotion to Mary.

Extreme old age had indeed dulled his senses; his sight and hearing were fast failing, and his memory was very weak, but the vigor of his soul only showed itself all the more admirably. He lived among men who disagreed with his opinions; he was impeded in every way; he was asked, pressed, and even supplicated to yield; he had, humanly speaking, nothing to gain and everything to lose in continuing his resistance, and still he resisted until the very end, in order to follow the voice of his conscience and fulfill his duties as Founder. To the Apostolic Nuncio he wrote: "I feel that I am obliged to defend myself; my conscience commands me imperiously, even though I should die as the result, and such a death would appear

to me a precious one. My conscience commands me to be patient, to adore the ways of God, but also to take the best means to stop scandals and prevent the ruin of the Society of Mary." He declared that he was ready for anything, "ready to mount the scaffold" — it was an expression of his, borrowed from the Reign of Terror, "rather than not satisfy the demands of my conscience."

Withal, he must have long before expected these severe trials. Already in 1840 he had written to one of his most cherished disciples, Father Leo Meyer: "Try to understand that it is the usual order of God's Providence that the Founder and the cofounders of His great works should suffer very much, and that their groans, their bloody sweat, should be like the dew which falls upon the seed that they sow and makes it sprout: 'Euntes ibant et flebant'." The fear that the Society would be again exposed to the snares of Satan, troubled him exceedingly, but his confidence in Mary was never shaken, and understanding the deep significance of these trials, he said: "I adore the designs of God, and I have confidence that this great perturbation of mind in which I find myself will be for my own purification, and that of the whole Society, which will then be the more fit to perform the work which

God intended to accomplish through it." His confidence only increased as the tempest became greater. He wrote again to Father Leo Meyer: "My dear son, do not believe that I am troubled, although I am alone in the midst of storms. There is no doubt that the Society of Mary is the work of God for the glory of Mary, and that it will survive without the help of man, after it has been purified by tribulation."

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Father Chaminade had now reached the end of the year 1849. One by one he had seen his old friends and fellow-workers taken away. Father Bouet had died on the 15th of May 1848; Brother David Monier, who died on January 29th, 1849, was the last to be called away from his side. God required these sacrifices, and left him no other compensation than that of satisfying to the last, the dictates of his conscience, for, to the very end, he remained firm in his position, and never flinched for an instant.

Father Caillet, the new Superior, suffered intensely from a condition of affairs which, for so long a time, had set the father in disagreement with his own children. He prayed, and he ordered prayers; he looked anxiously

for some solution which might satisfy Father Chaminade, and still involve no sacrifice of what he considered his duty, until at last death came to the venerable Founder.

He was nearly eighty-nine years old, when, on the first Sunday of the year 1850, on the evening of the 6th of January, while he was having read to him a chapter of the History of the Church, he suffered a stroke of apoplexy which paralyzed his right side and deprived him of the power of speech, but left his mind as clear as ever. Father Caillet and his Assistants hastened to his side at once; the venerable old man tried to make them understand by signs that he was anxious to have peace re-established; they drew up a form of compromise and submitted it to him; it was at last a full and explicit acknowledgment of all his rights and of his mission as Founder, such as he had claimed and defended until this very hour. The Founder expressed by signs of approbation, his joy at this happy ending of the sad misunderstanding.

The next day death seemed imminent, and Father Collineau, who had hurried to the bedside of his former Superior, whom he still venerated most highly, begged the favor of administering Extreme Unction. A contraction of the throat made it impossible for the patient to receive the Holy Viaticum.

Death was expected at any moment, but after a short time an improvement set in, and he continued in that state for two weeks. His throat returned little by little to its normal state, but the power of speech did not return; he was able to receive the Holy Communion which he desired so ardently. A few days later, when all hope of prolonging his life was gone, Father Caillet gave him the Sacrament a second time as Viaticum. Every one who had known and loved him in life, came to see him and to receive his last blessing. Among other visitors was the Archbishop of Bordeaux, who was greatly touched and edified by his pious dispositions.

Little by little his life was ebbing away; bleedings were resorted to, but they only weakened him, without aiding him to recover his lost powers. His pulse became slower, his mute signs fewer and fewer, but his mind was clear until the very last. The Assistants were constantly at his side. On Tuesday, January 22nd, towards three o'clock in the afternoon, the agony began. Feeling his end approaching, he grasped his crucifix and pressed it long and lovingly to his lips; a few moments later he raised the crucifix again, but his languid and dying hands fell back upon his breast, and there they pressed the cross unto his bosom until he

breathed his last. Father Caillet had just finished the prayers for the agonizing; his brethren, who filled the room, were all in tears; it was about four o'clock in the afternoon. Simple and artless as his whole life had been, such were also the last moments of this man of God.

The next day the faithful gathered about his mortal remains laid out in state in the church where for nearly fifty years he had exercised his apostolic ministry. Objects of piety were placed in contact with his venerated body; people disputed over whatever had belonged to him, and those were thought the most fortunate who succeeded in getting a lock of his hair as a relic.

The funeral was held on Thursday, January the 24th. There was a service at the Madeleine, after which the body was taken to the Cathedral of Saint Andrew, where the Office of the Dead was sung and a solemn service was held, according to the ritual prescribed for the burial of canons. The attendance was very large. The various pious and charitable associations of Bordeaux, and the religious orders, all of which owed very much to the zeal and activity of Father Chaminade were especially well represented in the assembly of mourners. The body was

brought to the Carthusian cemetery and buried in the vault of the clergy.

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In 1871, Rev. Estignard, a former disciple of Father Chaminade, who, although he could not remain in the Society of Mary, still continued to venerate the memory of the Founder with that devotion which no one who knew him intimately could deny him, conceived the idea of erecting a monument to his memory in the Carthusian cemetery. He built a beautiful mausoleum, crowned by a statue of the Immaculate Virgin, who had been the constant patroness and protectress of the Founder. On the 14th of November 1871, in the presence of the donor, of Father Lalanne, the representative of the Superior-general, and of a company of religious of the Society of Mary, the remains of Father Chaminade were transferred to this new resting-place.

Soon the people of Bordeaux began to visit the tomb. How it came about, no one can tell, but great numbers of pious people found their way to the grave; they brought flowers, they knelt in prayer before it, either in petition for favors they desired or in thanksgiving for blessings obtained.

It is not within our scope to judge or measure the extent of that devotion which still continues in ever-increasing numbers and confidence, but there is one strange circumstance about it: a great many of those who come to pray at the tomb, know nothing of the life and labors of him whose intercession they invoke; they know only that a great servant of God lies buried there.

This veneration which the people of Bordeaux pay to his memory, even though his life and virtues are unknown to them, agrees exceedingly well with the testimony of those who saw him in life, who knew him from aquaintance, or who lived in closest intimacy with him. All these could say of him as did Father Lalanne, his first disciple, who, on the day of the transfer of his venerated remains, spoke this tribute at his tomb: "The long life of Father Chaminade was full of good works. His unceasing meditation on the life of the Divine Master, Whom he tried to imitate and reproduce within himself, with the assistance of the Virgin Immaculate and St. Joseph, had written on his countenance, already distinguished by a natural comeliness, those lines of beautiful serenity, of modesty and majesty, which in-

spired veneration and confidence at the very first sight."

"We were witnesses of his life and of his words, and we declare before the God of Heaven, Who witnessed them as we did, that never did we see him spend — I would not say a day, no, not even a single hour, at anything which did not relate directly to God and to the welfare of souls. Every word he spoke, every letter he wrote, every project he planned, every sermon he preached, every example he offered, every counsel he gave, — all served to increase piety, and I feel that I cannot qualify Father Chaminade with a higher and worthier name than by calling him a MAN OF GOD."

EPILOGUE.

All the lasting works of God throughout the Christian world are conceived in humility and born in suffering. Studying the last years of the life of Father Chaminade, and judging from a human point of view, we might well expect that the creations and the life-work of a Founder who was so sorely tried and so deeply humiliated by his own children could not endure, and would fall to pieces after his death. But in reality, all these supreme afflictions were allowed by God, only to purify the soul of His servant, and his death was to prove for his great enterprises the starting-point of a new era of growth and prosperity.

The first of his foundations is the Miséricorde. It always remained true to the impulse given it by Mother de Lamourous and Father Chaminade, and is to this day an object of edification and admiration to all Bordeaux. It has even branched out to other

parts, and the Holy See has erected it into a religious Congregation. In 1865 it was honored by a decree of commendation from Rome, and on July 28, 1880, it was finally and definitely approved.

The Daughters of Mary have also faithfully preserved the sacred deposit of religious life and principles which were left to them by their foundress, Mother de Trenquelléon, under the constant inspiration and guidance of Father Chaminade. Their establishments in France and Corsica have achieved excellent results, both in the education of young girls, and in the management of Sodalities of the Children of Mary. Their progress was retarded for a time, but it has again resumed its normal course. In 1839 the Institute was honored by a decree of commendation, and in 1888 their Constitutions were definitely approved.

The Society of Mary still continues faithful to its mission; in spite of difficulties and contradictions that were inevitable, owing to the very nature of its constitution, it has preserved to this day the organization which it received in its origin. With the blessing and under the protection of Mary, it has increased and multiplied its activity, until today its members are found in every part of the world.

In Europe it grew steadily, branching out from France to Switzerland, Austria, Germany, Belgium, Italy and Spain. It still pursues its labors for the re-Christianizing of mankind. The organization which was given to it by Father Chaminade and the remarkable adaptability with which he endowed it, answer admirably to the needs of modern society, invaded as it is by irreligion, undermined by insidious doctrines, and threatened in its very constituents by the most dangerous elements. It is in vain that philosophers and sociologists and statesmen seek to avert the peril; against error, injustice and hate, there is but one protection, and it is He Who is, by very essence, Truth and Justice and Love, Jesus, the Son of God, made man in the womb of the Virgin Mary. The race is to be saved only as individuals one by one, by means of apostolic men, who devote themselves to the work of "multiplying the number of Christians." For this new crusade the sons of Father Chaminade will find in the instructions of their father and in the traditions of their Society, a system of tactics and a manual of methods which have been triumphantly used by their predecessors, and which have victoriously stood the test of time.

The Society was introduced into the United States in 1849, during the life-time of the

Founder, by one of his most cherished and faithful disciples. It grew and spread quickly and without obstacle, and today there are two flourishing provinces of the Society of Mary in that favored land.

In 1883, the Society took charge of Catholic education in the Hawaiian Islands; at St. Louis College in Honolulu, and in the primary schools of Wailuku and Hilo, thirty religious from the American province are employed in the education of some 1200 pupils of all classes and of all denominations.

In North Africa it has taken an important share in the restoration of Christianity by means of Catholic education.

In January 1888, the Society first entered Japan. The Brothers were drawn from all the provinces of the Society, but principally from France. The first establishment was at Tokio, the second at Nagasaki in 1891; the third at Osaka in 1898, and the fourth at Yokohama in 1901. Without counting the native auxiliaries, whose aid is indispensable for the teaching of the Japanese language and other special branches, the four houses employ about sixty religious, priests and Brothers. These missionaries have charge of more than two thousand pupils; their activities are various, including night-schools, courses at the University and in other Impe-

rial establishments besides their ordinary school-work. In 1907 the Apostolic School at Urakami, near Nagasaki, was established for the purpose of training a body of native apostolic men among the older Catholic communities of the south to aid in the conversion of a country which holds out such beautiful prospects for the future.

Indeed, the hopes of Father Chaminade have been realized, for as early as 1822, he spoke to his children of "going to the very ends of the earth if they were called". As the humble vine, planted by the hands of a loving and venerated father, it has grown and spread to all parts of the earth, and the Church has taken pleasure in endowing it with repeated encouragements, favors and blessings.

Very soon after its birth the Society received from Pope Pius VII, on May 25, 1819, several precious indulgences. Then followed the long series of approbations which succeeded one another according to the rules and customs of Canon Law. In the decree of the 12th of April 1839, Gregory XVI commended the Founder, blessed the labors of the Society, and encouraged the members to remain faithful to the spirit of their Institute. In 1865, by a brief dated June 17th., Pope Pius IX constituted the Society a regular

and canonical institution. A few years later, the same Pontiff published the decree of January 30th, 1869, after having ordered a special visitation of the Society to be made by the Archbishop of Besançon, Cardinal Mathieu. This Visitor Extraordinary had been commissioned to examine whether the mixed composition of the Society should be maintained. The eminent prelate applied himself to the duty with the greatest devotedness; he visited all the principal establishments of the Society and questioned the professed members one by one in private; those whom he could not see in personal interview sent their opinions in writing. This consultation proved that there was an almost unanimous opinion in favor of keeping the Society as it had been constituted at the very beginning, that is as a Society of priests and of laymen. A General Chapter, presided over by the Cardinal Visitor, confirmed the votes of the members of the Society and the decree of the 30th of January 1869, offically sanctioned the principle of the union of the two elements in one and the same Society.

Finally, on the 10th of July 1891, Leo XIII approved the Constitutions of the Society definitively and in full.

*
* *

Such was the past, such is the present condition of the Institutes founded by Father Chaminade. They have now reached the age of maturity; the first plan and the idea of their Founder still continue to guide and control their progress, and the supernatural protection of the Immaculate Virgin, for whose service and glory they were created, has upheld them throughout the world. They are completely equipped religious organizations; they have withstood attacks from without and have repulsed them; they have not been free from the inevitable human weaknesses within their own ranks, and still their ideal is as lofty as ever. They can therefore press onward, full of hope and promise, toward a smiling future.

The name of Father Chaminade will live through his institutions; they will testify to the correctnees and wisdom of his views in founding them, and their triumph will proclaim that he was indeed an instrument in the hands of Providence.

God does not glorify His chosen servants only by hearing the prayers addressed to them and working miracles at their tomb, although indeed it may be claimed that this particular ray of glory has already flitted accross the sacred memory of our venerated Founder; a great number of letters and tes-

timonials prove that many favors of more than the ordinary kind have been obtained through his intercession.

But there is another triumph which may well be regarded as equal to the position of miracles: it is the triumph of ideas which those divine envoys have realized, and of devotions which they have preached and propagated.

Throughout his entire apostolic career Father Chaminade highly extolled the apostleship of laymen, joined and subordinated to the labors of the clergy. In establishing his Sodalities, he organized this lay apostleship in the midst of Christian youth. By a bold experiment, he revived in our days a system which was well known in the early ages, and associated priests and laymen in wise and well-ordained collaboration, fusing and blending their activities without confusing them, by uniting them in the bonds of fraternal charity and religious obedience. After a prolonged trial and a careful scrutiny, the Church has approved the plan and ratified the initiative of Father Chaminade.

And now, for more than fifty years we see this same plan followed and even further developed among Catholics; laymen, living amidst all the cares of the world, ally themselves with the clergy, and like the true

apostles of the Gospel, they prepare the way for the ministers of Jesus Christ, and lead to them the souls which they have captured. This movement, begun in the Sodalities, has been developed in the Conferences of St. Vincent of Paul, in "Catholic Circles", and in other associations.

Although Father Chaminade had no direct influence upon these more modern and contemporary activities, it would not be too bold for us to claim that he was the precursor in this direction; that he gave a great impulse to the lay apostleship in consecrating it by the religious profession, and that in doing so, by an inspiration from on high, he had a clear insight into the needs of his times.

There is another point of convergence towards which all the various foundations of Father Chaminade tend as towards an attracting center, and which, already a very powerful factor during the past century, is destined to become still more predominant in the twentieth century.... it is devotion to the Mother of God.

When placing his Society under the name and auspices of Mary, the Founder gave expression in the Constitutions to certain thoughts drawn from the Scriptures, but where they had remained until that time,

very little known and still less insisted upon. Several times in the pages of this history we have taken occasion to call attention to certain characteristics of the Society, and to show that, up to the time of Father Chaminade, no Order or Congregation had developed those peculiar views in the comtemplation of Mary's greatness, or insisted so much on devotion to her, because he went so far as to make this devotion the object of a special vow which has been accepted and authorized by the Holy See.

This is another striking case in which the ideas of Father Chaminade were in exact accord with all that was best and highest in the times in which he lived. Devotion to Mary, from the very beginning of the nineteenth century, has ever been on the increase; the number of those who are devoted to Mary is beyond computation, and it would seem as if she was never so honored before. Everything has contributed to bring her into greater veneration: the Miraculous Medal, the Arch-confraternity of Notre Dame des Victoires, the apparitions of La Salette, of Lourdes and other places, and above all, the proclamation of the dogma of the Immaculate Conception.... all these were events that called forth acts of confidence in Mary and popular demonstrations in her honor, such as

had not been seen since the Middle Ages. Mariology has received a new impulse and a new interest which greatly enhance in our minds the glorious position of Mary in the divine plan of Redemption, and give us a new and higher conception of the indissoluble union between the Mother and the Son.

It is therefore only just to apply to Father Chaminade the remarkable saying of Father Perreyve that "he united to convictions of eternity a knowledge of the times," and to claim that, by the institutions he created, he proved himself to be the authorized interpreter of the needs of the day. His life, all modest and retiring as he tried to make it, was not passed independently of his own environment or age; he felt the influence of his times, and he himself re-acted upon his age and surroundings. He will continue his work by the hands and hearts of his children, who will uphold and champion his ideas, and perpetuate his influence. The object that he assigned to their activity is not one of those things that pass away; the coming generation will need religious truth in all its vigor, and, to make men truly Christian, religious education will still remain the great means of success; so also in the troublous times that are to come upon us, devotion to Mary will remain the best and the most

lasting hope of society as well as of the individual.

THE END

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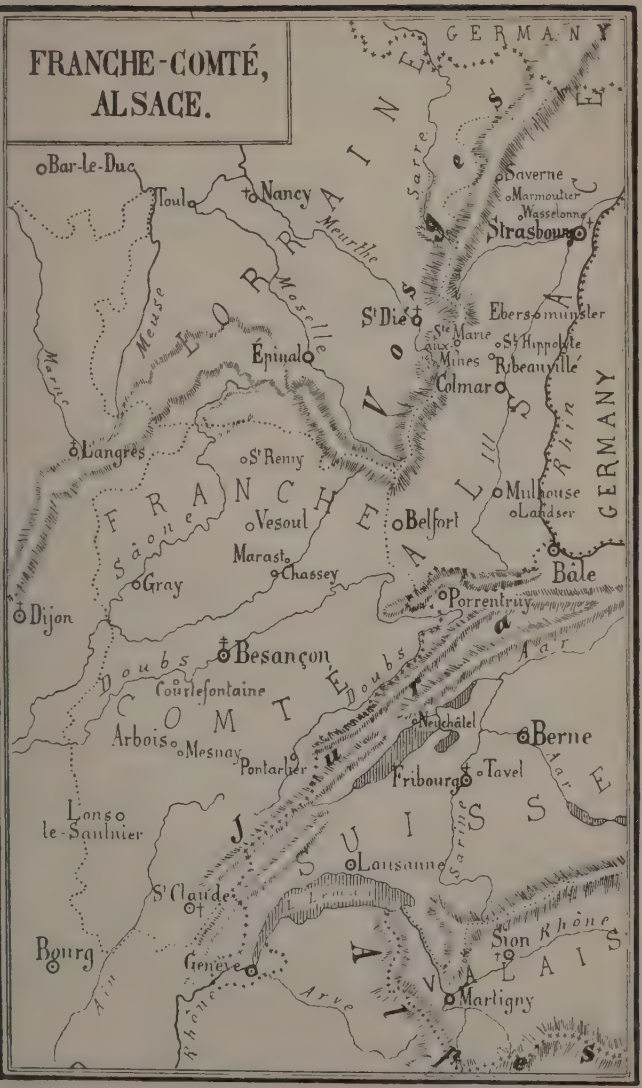
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